

ESP
THE *Magic*
Within You

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To my daughter-in-law
Candice Shoaf Leek
with love

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ESP *The Magic* *Within You*

1 ESP—Magic or Mysticism?

During the Second World War, a senior officer of the British Royal Air Force was impressed by the way in which some of the men in the operations rooms could anticipate phone calls and know who, among a large number of possible people, was on the line. Often they knew what the message would be even before the telephone rang. Even more striking, some of the men could correctly identify the bleeps on the radar screen as either friend or foe, but without any logical reason. They also seemed to have an uncanny knowledge of who would return from a raid and who would not. This information they flung out spontaneously and without forethought, but always as if they were certain of the correctness of what they were saying. In nearly every case they were right but, when their chief asked them how they knew, they began to get confused. Then the men became evasive, and their certainty disappeared before the impact of rationality.

What enabled them to know such things but not know how they knew?

Jack Rider was on his way to work, intent only on coping with the rush of downtown traffic. Without any warning he became aware that his mother appeared to be sitting beside him in the car; his first impression was that she looked more radiant than usual and so much

younger. Before he could express his surprise, he heard his mother's voice telling him she had died an hour earlier but that she did not want her death to be a shock to him. Jack Rider thought he was the victim of a hallucination because he could not accept that there might be any reality in this dramatic and unlooked-for experience. He had seen his mother a few days previously and she had been in good spirits, although old and frail. During the day at work he first tried to reject the whole incident as nonsense, then finally decided to call his mother. A relative answered the phone and sobbingly told him that his mother had died—at the exact time the apparition had appeared to him.

What is the explanation of this occurrence?

The answer is becoming increasingly clear: ESP—extrasensory perception.

A few years ago both of these incidents would have been thought fantastic or highly improbable, the product of a disordered mind, or perhaps the result of a vivid imagination. Today, however, things are different and we cannot lightly dismiss the thousands of similar incidents that happen to people in all walks of life, for too many people have had dramatic moments of vision, feeling or knowing things outside the range of their ordinary material perception. It is as if their attention for a moment were focused at another level of experience beyond that of the mundane appearance of everyday things.

Incidents are often connected with matters of emotional importance such as death or accidents to loved ones. The common denominator for all is that instant when a shutter opens in the mind. A new dimension opens up, then closes as quickly as it comes, and the moment has gone, leaving the person wondering if it was all a dream. In truth, what has happened is that these people have experienced examples of extrasensory perception. Seeking for explanations of extrasen-

sory perception is now the task of numerous capable scientists, psychologists, and a new race of men called parapsychologists.

Such things may be explained by the fact that man's ability to perceive the universe is not limited to his five physical senses. At one time this knowledge was disputed by science, but it is now in the process of being recognized by modern statistical experiments. What it boils down to is that we are becoming increasingly aware that every human being has at least the possibility of extending the range of his senses into realms that were once considered invisible, intangible, or a product of some mysterious magical force. Parapsychologists have now discovered that although the degree of effectiveness varies a great deal in different individuals, it is probable that the majority of people possess extrasensory perception, to a greater or lesser degree, commensurate with their need to have such a flash of perception.

The famous psychoanalyst, Sigmund Freud, was one of the first men to realize the potential of extrasensory perception, though he believed it to be a remnant of an evolutionary state prior to the development of the physical senses. This is really only half the story, for on the other side of the range of sensory perception, there appears to be a whole realm of apprehension of the universe in the field of what another psychoanalyst, Dr. Karl G. Jung, called intuition.

The uninitiated may call intuition a "hunch," and numerous people are successful in ventures in which they follow their "hunches." They do this without realizing that they are paying attention to something that, on its surface, is not based in reason, although most men are the product of a highly sophisticated form of education in which logic dominates. I have often found that although a man may follow his hunches and take pride in telling people that he has been successful in doing so, in the next breath he will admit he either knows nothing about extrasensory perception or will deride the

whole idea. An interesting aspect of hunches is that they seem to work best when the person is unconscious of their coming. When they try to find reasons why such an illogical aspect in their lives has logical results, they become as confused as were the men in the Royal Air Force operations rooms.

It seems that hunches come from the depths of the mind and manifest themselves most often when the mind is relaxed and open. For instance, Jack Rider, was concentrating on his driving and not consciously thinking of his mother. The instant a mind begins to be alert and positive on a subject, the way to consciousness is blocked both by the activity of rational thought and a sense that the hunches do not belong to the world of reason and known facts. We also find examples of this in people who are very much in love. Ask them to analyze love or their special version of it and they fall into a state of confusion. The confusion, however, does not destroy the fact that love is possible; by the same token, the fact of extrasensory perception is not destroyed when people do not understand it, are not aware of it, or refuse to accept it.

ESP is only one octave of the total perception function of the human mind. It can take on many forms, but all will have the common denominator of being connected to this central function. Far from being a special gift doled out to the few, ESP is a skill that one can be taught and learned more about by long practice, comparable to the effort needed to become an expert mathematician or a linguist. Hand in hand with such teaching, however, must go many suggestive ideas that deal with the principle of man as a single unit within the greater unit of the universe. At this point philosophical thought creeps in. Before we have a complete understanding of extrasensory perception, man may have to begin to see himself in his rightful place in the universe and as part of it. He is not an island, nor is he totally unrelated to other men. Until a movement is born in which changing philosophical thoughts are related to parapsychology,

we may have to spend many more years bogged down by a mass of contradictions and psychological conflicts. We need to realize that both the tangible and the intangible are part of ourselves and our world. It is harder to find reasons *why* and to explain them than it is to have examples of extrasensory perception working. Maybe we have to accept it as a *fact* and simply go on from there, but that is perhaps too easy a solution to so complex a subject.

Throughout history there have always been people with deep insight into the meaning of life; some have become spiritual teachers guiding others to a new way of life. At the other end of the scale there have been thousands possessed of undeveloped and uncritical psychic sensitivity. These become known in the world as soothsayers, clairvoyants, and psychometrists. There are more and more people today who earn their living among neighbors and friends by exploiting what is a primitive form of extrasensory perception.

We know we live in a highly scientific world as well as one in which certain sections cling to orthodox religions. Both factions of society at times denounce ESP. Then we read that a scientist is interested in using people as guinea pigs in experiments to determine the validity of ESP. Side by side with this is the phenomenon of the church bazaar that features a side show of a clairvoyant doing "readings" for the church members. Such booths generally have a long line of people waiting for readings. In fact, any social function that includes an element of the psychic and mysterious seems sure to be successful. The skepticism of the majority seems to be much more shallow than many people would have us believe it to be. The very real attraction may be due partly to curiosity, but in the past man's curiosity has led him into some remarkable realms of investigation and inventiveness. This may be the case with ESP, so no one should condemn the clairvoyants who give readings at church bazaars. Maybe we should ponder how valid such readings are, for in every man there is a deep

desire to know what tomorrow holds for all the hopes of himself, his family, and his success seem to be linked in what tomorrow may hold for him. Destroy his faith that there will indeed be a tomorrow and, despite science or religious affiliations, he will become a man without hope, leading a meaningless existence.

ESP in its primitive but highly dramatic form of clairvoyance, will continue to exist as a party game but side by side with this there is a new breed of man with an inquiring mind: the parapsychologist. To him we must look for all the answers even as the very thing he is researching—ESP—goes on all around us. The slowing down of understanding ESP may come because we may rely too much on the academic and intellectual minds of research workers when what we really need to prove is that extrasensory experiences are valid in everyday life. No man wants to be subjected to laboratory tests to prove something he has experienced and has lived to see the proof of. I doubt if Jack Rider would have been a good guinea pig for any of the Duke University tests in ESP, for Jack lived through his own experience and knew the validity of it from the moment he heard a voice on the telephone confirming the death of his mother. There is also some danger today that psychologists sometimes consider actual psychic perceptions as belonging to the same category as subjective dreams, fantasies, or even delusions.

Of course it is important to eliminate from the field the product of one's own mind so that wishful thinking does not further confuse the issue. I have found that enthusiastic students *want* things to happen. Knowing that the mind can produce positive thought impulses, there can sometimes be results. Beyond this, however, there is a considerable residue of what must be considered as perception of things outside one's self—and possibly distant—comparable to hearing a bell or seeing a flower, which are sensory responses to impacts from the external world.

To *see* an apparition, for instance, is quite a different

thing from *dreaming* about one. One is looking at something existing outside one's mind in just the same way as a table or chair exists. To know in advance that a letter is going to come from a friend and to perceive what the letter contains is not the same thing as dreaming of the friend. It is true that a dream may give a picture of the relationship with the friend, but the precognition about the letter is more as though the friend had actually telephoned to say a letter was on the way. It is an objective, not a subjective, event.

A new-style philosophy is coming into being in which the material world is considered quasi-material, that is, a realm of nature that has some properties resembling those of the physical world but is combined with a plasticity and fluidity not wholly contained in the physical world. At the same time it recognizes that ESP is not a spiritual quality, for in ESP space and time, as we know them, are entirely transcended.

Basically the human being is a spiritual entity, incarnated in a physical body; yet it functions principally in the intermediate psychic world. This is the world of the mind where thinking and feeling dominate. It is here that all perceptivity, sensory, extrasensory, and intuitive feelings, are focused and organized around the personal self or psychological ego. This does not mean that either physical sense perceptions or ESP are explicitly understood as yet or that they enter physical consciousness in any direct way. There is an endless range of extrasensory perception.

It is not uncommon for one person to have a "strange feeling" and a mental reservation about someone that cannot logically be justified. To some, the person thought about may seem quite honest, sensible, and sincere, yet to a certain person observing them, there will be a reservation. There may be a moment when the seemingly honest person appears to be dishonest and the strange feeling is justified. This is a common type of miniscule ESP; at the other end of the range there could be a person who has a clear perception of things hap-

pening well away from the normal sphere of environment. Many years ago, a young actor in England, while among a group of theater people, suddenly went cold and faint with horror. He said that he saw a great ship sinking with a great loss of life. Next day news came through of the sinking of the *Titanic* on her maiden voyage. Perhaps a key to the actor's sudden reaction to this event before he knew it had happened was that his father was a member of the ship's company and lost his life as the great *Titanic* sank.

Much more usual is a variety of seemingly trivial things related to everyday life that often escape being recorded officially but, if noticed, worry and disturb the person simply because they do not tally with what he has been taught to accept as plain facts of life. ESP is not a new thing in the world; our ancestors probably accepted it much more than we do, but it is up to our generation to try to provide the answers to *why* it happens.

Even as a child I was always able to take flashes of ESP for granted, recognizing them for what they were but without any idea of why and how such flashes occurred. In the middle part of my life, I still accept my own flashes of ESP, but another part of my mind also wants to know more about the subject and perhaps in time to understand why. At the moment I know it is not a divine gift; neither does it come from the devil, and I am inclined to think that the reason for it will be found in some quirk of my metabolism.

We have to begin to understand and accept that perception is a function that extends through the whole depth of the human mind and that recipients of valid ESP need not be educated or belong to a specific religious group. We have to look at the broad spectrum of ESP, which can sometimes be a simple hunch, a flash of intuition, or an awareness outside the realm of the physical but not totally detached from it any more than the mind is detached from the organ of the brain. At one end of the spectrum we should see sensory perception

extending into the psychic realm. At the other end we should recognize the activity of illuminated intuition being made explicit in the ordinary language of thinking and feeling. And all this can take place, using the language of physical imagery, in the region of the ordinary mind, not merely the extra-ordinary one.

We know all too little of the plasticity of the mental world in relationship to space and time. In this we have a link with those who are studying the mechanism of dreams in which scenes change, objects are transformed, and clock time is completely awry, considering the apparent duration of the dream experience.

As an example, consider a man who dreams that a tap in his bathroom is dripping very slowly. Between sounds of the drops, he has seemingly long episodes of a dramatic dream; then he begins to hear the drips coming faster. He wakes up and realizes that what he thought was the sound of water dripping was actually the regular ticking of his watch. This suggests that the more remote one is from physical consciousness, the deeper one's sleep, the less rigidly is the experience geared to physical clock time. This same principle could apply to dream space since one can be transported in an instant to any place in the world while size and shape change in a flash. It seems reasonable to presume that the contrast between physical and dream-space time reflects something of the actual difference between them in the material and psychic worlds. If we assume that space and time in the psychic realm are not as fixed as those in the physical world, the phenomena of precognition or prophecy of future events, even of looking *back* in time, become acceptable and to a greater extent explicable.

I am perfectly convinced that a more complete study of the occult, combining all types of phenomena plus philosophy and scientific thought, will ultimately explain ESP and the mechanism by which it takes place. I do not see how any individual thing can be totally capable of an explanation. We may have to add the

cohesive qualities of a deeper and more modern approach by psychologists in order to put everything into a stereoscopic picture of the vastness of the whole subject.

In the mind is a point of identity or "I-ness" that is not the spiritual self although derived from it and therefore must reflect some of its qualities. This point of identity carries with it some part of the digested experiences and memory of past life cycles. In investigating ESP, therefore, at some time or other ~~we must get down to recognizing reincarnation as a fact.~~ The digested experiences and memories show themselves in the form of instinctive and innate abilities, but it is difficult to estimate to what extent these capacities are hereditary, that is, belonging to the memory of race or family groups, or, alternatively, if they are entirely individual. However, when hereditary and individual factors coincide, they are reinforced and we get a high incidence of ESP. A Celtic heritage seems most likely to facilitate the expression of psychic ability, but the degree and quality of the perceptivity may depend on numerous other factors. I have found this to be true in my own case, for I am convinced that the Celtic background of my family has helped the development of my own ESP; but other factors, such as learning not to be confused by it, belong to my own varied way of life.

Certainly knowing how to meditate and concentrate also help. Such things I have had to learn for myself in this life as a means of giving a booster shot to the inherited Celtic psychic ability. I have also learned that ESP can be distorted when it is forced, and always I just go back to the spontaneous expression of ESP rather than make demands on it too boost my ego, perhaps, or possibly to try to please someone else. Always, the desire for spiritual enlightenment seems to go along with ESP and shows itself in a valid manner. But this should not be confused with any alliance to a specific religious group. Many primitive people who are of a spiritual nature have no knowledge of an orthodox religion, yet these

*Working in our own planes
and space after death*

people, such as the Indians in the Yucatan and the gypsies of the New Forest in England, live with ESP as part of their life style. I doubt if any of these people will produce facts and figures such as the world demands today when discussing the validity of ESP or how and why it happens; yet *it is there*—to be used by them as an aid to each individual life.

It is right and proper that we should want to know *why*, but our great danger today may be that we could destroy the very thing we wish to research if we persist in only doing laboratory experiments on the phenomenon of ESP. It always amazes me that if an intangible emotion (such as love) is analyzed down to the bare bones, we find it does not exist in the material sense!

Of all investigations in psychic phenomena, research into extrasensory perception is perhaps the most difficult of all. Scientifically, logically, we may prove on paper it does *not* exist—and then go home to find that a hunch or intuition still operates beautifully in our own individual life. So the harnessing of this intangible force, which can move through unrealistic dream sequences to stark reality, may prove to be one of the most startling of challenges to the mind of man.

Jack Rider would be hard put to prove that his mother sat in the car besides him and told him she was dead; yet he can prove that he obeyed an impulse to call his mother, using the physical force of the telephone, only to discover she was indeed dead. When such things happen to more and more people, as they are today, we can begin to accept that somehow there is a link between the intangible and the tangible, that the state of perception called "extrasensory" makes the impossible actually become possible.

One thing is certain; man, conqueror of space, manipulator of all his physical attributes, also has an inquiring mind. He will never rest or completely know himself until he has fathomed the mystery of the strange force called extrasensory perception. When he

does this, he will come to know all the secrets about the nature of man, the universe, and his place in it; in so doing, he may come to know the God within himself. He can then tap into the mysterious sources of ancient wisdom and the space between man as man and god as god will be lessened—a stupendous thought, but not beyond the realm of possibility.

Every major invention that we know and use today started from a point of impossibility. An intuitive idea had to be snatched from the ether, played with, worked around, wielded with a magical force to become a wheel, a power unit, a navigation instrument, a kitchen utensil, a vacuum cleaner, a radio or television set, or a space capsule.

Everything started from a hunch . . . or could it be a flash of ESP?

2 You – A Powerhouse of Magic

What is ESP?

The abbreviation stands for extrasensory perception—the ability to have an awareness without use of the five senses: sight, smell, hearing, taste, and touch. The human attributes that give the ability to perceive without the usual five senses are generally through the channels of telepathy and clairvoyance. These major sections, the first involving the sending of messages from one mind to another, the other a means of “clearly seeing” future events, must also be broken down into other areas if we are to appreciate fully all that extra-sensory perception truly involves. So, within ESP, we find everything that is within the realm of researchers in the field of parapsychology. For this reason many people think that ESP is “supernatural”; in reality it is a natural quality that has become alienated from us through factors associated with a highly processed civilization and the veneer of cultures and subcultures that, in all too many cases, have dulled or impaired the ability to see clearly except with the five senses.

The Greek philosopher Aristotle stated that man had merely five senses, but modern scientists already consider three others: the ability to feel heat or cold, known as the thermo-sense; the sense and ability to feel pain; and the ability to feel pressure (which should not be

confused with the sense of touch). Perhaps we could even add a ninth sense to this—the sense of sex—or, in time to come, perhaps even discover the twenty-sixth sense that the great scientist Professor Einstein was certain man possessed.

Notice, however, that all these senses have a *physical* connotation and that it is in the area of the *mind* where we may find all the additional Einsteinian senses. If sense is a sense because it causes an action or reaction in the brain (which is actually the organ of the mind just as the nose is the organ for smelling), then thought should itself be considered a sense within the logical meaning of the word itself. Yet few people think of thought as a sense except perhaps followers of the old religion of witchcraft, which seems to be far in advance of any other group in understanding the intangible power of the mind, using the tangible organ of the brain to manifest itself. Perhaps we have to blame modern science for neglecting thought and perception. Yet we are all aware of these intangibles and know they have a part in our lives. The scientists, boosting the five senses and the tangibles of the material body, forget that the invisible is responsible for the physical senses being discernible.

It is because we have such a gross misunderstanding of thought and perception, accepting these two things as well as rejecting them, that there is so much of a veil of mystique and misunderstanding about extrasensory perception. So, when we do not quite understand something that is vastly important, we put it on one side and label it "supernatural," rather like sweeping dirt under a rug. We think we have cleaned up the room, but we know the dirt is still there under a rug. It becomes a game of coy deceit to pretend it does not exist because we cannot see it. Well, we cannot see thought or perception, but they are indeed *there*, and one day we shall have to pull aside the rug of ignorance covering them and see them for what they are.

Thought and perception are common to all human

beings living on this very tangible planet that we call the earth; and people who have clairvoyance, the ability to see clearly without using the organ of the eyes, are also human beings. The earth and the human beings are natural, and I would say that *all* aspects of extrasensory perception are as natural as the human beings. It is perhaps by the same distorted terms considered "*unnatural*" that a child of four, such as the boy genius Mozart, should play the piano at such an early age, yet this is a fact. It was natural for Mozart to do this seemingly *unnatural* thing. In short, it is a fact that there are some people who are geniuses such as Mozart, but in a different way. These are the major psychics of the world. The psychics, clairvoyants, and trance mediums are doing what comes naturally to them: seeing with something beyond 20-20 vision and able to tell others what they see. X

Like the genius Mozart, great and genuine trance mediums are rare in all cultures; it is this rare quality that leads others to think that they are supernormal or supernatural. Because certain things are met with infrequently, we say that they are paranormal—meaning far outside the norm but not necessarily supernatural. Man's thinking powers are natural: therefore his thinking powers are natural. So let us stop this nonsense of speaking about extrasensory perception as eerily supernatural. Let us begin to see it as natural, although rare, just as a rare bird or orchid species is rare but nevertheless a tangible *fact* because it is *there*.

One of the banes of my own life has been to know that some people regard me almost as they would a freak in a circus, expecting me to have cloven hoofs or horns coming out of my head. I must admit that many mediums have themselves tried to add to the mystique of extrasensory perception by appearing as handmaidens from the throne of God or reincarnations of Egyptian princesses who were doubling as Delphic oracles. The prototype of the person with extrasensory perception today, as in all times past, is first and foremost a human

being—albeit with some areas of body and psyche more sensitive than others. Too many books, television shows, and newspaper interviews have been designed, not to show that extrasensory perception is valid and tangible, but to create a mystical aura around quite normal human beings who are simply doing the thing they are best able to do: to “see” clearly and, through being able to see beyond the five senses, to produce predictions for the future.

The psychic at all times is really a human being, first and foremost, and not, I would venture to say, a fugitive from the throne of God. Neither does she have a special pipeline to God or the Devil. What she does have, however, is a special kind of metabolism that can tune in to higher frequencies of sound and thought, plus an ability to pierce through the veils of time to see past events and those of the future as clearly as you see a painting on the wall of your living room.

We play into the hands of skeptics if we pursue the “handmaiden of God” image or pretend that we are so divinely inspired that we cease to function as normal human beings. Most of all, we do a tremendous injustice to those who are scientifically studying psychic phenomena, especially extrasensory perception.

Personally I refuse to play along with newspaper people or sensation-minded TV producers who want to give an Alfred Hitchcock approach of mystery to extrasensory perception. If anyone presented ESP clearly and straightforwardly he would have the program of the year. It would not be a cross between a Hitchcock mystery production and Barnabas the Lovable Vampire. Yet it is not only those who indeed have a high degree of ESP who allow themselves to be exploited on such shows, but also those in the audience who have that attitude toward ESP once reserved for visits of the circus to small towns.

While ESP may at times seem to be used by an exclusive group of people we should not be misled by this, for a latent spark of ESP is in *everyone* from the time there

is a breath of life in the body. Despite this, in adult life we do not have many clairvoyants who show true signs of ESP. Between childhood, when many children are not only naturally aware of so much going on in their own world and the half-world of adults, but also of a world that parents dismiss as one of childish fantasies. The need to have children who are all alike, who do not show "difficult" traits that make them different from others, seems to be the ambition of every parent today. Who knows how many potential clairvoyants capable of using ESP have been turned off as children by being taken to psychologists or by parents who, in some cases, have "beaten the nonsense" out of their children.

We forget that children are often naively wise, having strong reactions to survival as well. Children having some quality of ESP can release it at the first sign of trouble, and this happens all too often. The few who carry this through to adult life may have had sympathetic and understanding parents. Thus a future medium has had the chance to survive. I am personally delighted that in the last ten years I have seen many more parents interested in their children's ESP. This is especially noticeable in some of the young people who have gone into communes in order to find a new way of life. Along with their desire for internal peace, organic food, the nonkilling of animals, and a certain indefinable pioneer spirit there is an instinct to see that any latent spark of ESP is not killed. This, they believe, goes with the overall pattern of "a natural way of life."

What I do not agree with is that whole groups of young people need to opt out of the mainstream of life in order that ESP may survive. But that is only a matter of opinion; everyone has free will. If the next generation of flower-power pioneers has more awareness of esoteric values and can still have a grip on the practical affairs of life, then we can be sure that youngsters lucky enough to go into the Aquarian Age in their prime will be worthy of the great new age and capable of being happy in it. All too many members of my generation

have missed a wonderful fulfilling aspect of their own lives because complete unity of mind, body, and spirit bound together by the cohesive force of ESP has not been allowed to develop.

We can offer children of future generations—and some adults—a second chance to extend the horizons of their lives by study courses in ESP, by opening up their minds to areas that they may not understand but at least have a curiosity about. Most of all we have to try to understand “the sense of thought.” For certain spirits who have come through many incarnations, the sense of thought will be more clearly understood than by materialistic scientists who have not even touched first base in trying to understand it.

Yes indeed, the brain is becoming understood; we are aware of this when we hear of marvelous feats of surgery performed on the brain, but the interest and performance is directed toward the organ of the mind—the tangible part. Yet beyond the interest in the physical brain there are not even a few theories to toss around in scientific circles as to what “thought” is, how “consciousness” is produced, or what degree of consciousness is presented in a trance condition. No explanations seem to come from scientists—often just an outright condemnation of extrasensory perception. *They* cannot see it and so it does not exist. With that attitude from people in an age that is predominantly scientific in general outlook, it is only to be expected that people who accept and show signs of having ESP would be immediately put into a category of being eccentric, strange, or even mad.

Sometimes a newspaper prints a small story about a man who has been in a mental institution for twenty years but who is actually a mathematical genius. I worry about dozens of other people who are not fully understood, condemned for having “hallucinations” and forced to live in similar institutions because they “hear voices” and “see visions.” It is still too easy to sweep people away like the dust under the carpet and,

if they are not seen, forget that they exist.

If there is a depressing thought in the world it must surely be this: Despite the length of time man has been on the Earth, he has progressed so little in spiritual evolution. Have you ever considered the fact that man remains on this planet for a comparatively short time and then dies, not knowing what he is or what he is capable of? A few brave men and women are interested in the true nature of man. Such is the project of Dr. Rhine, the man who opened the door to a better understanding of ESP. For his pains and talent he was much castigated by his fellow doctors, his motivation misunderstood in the thirty years of his own life that was invested in researching the new science of parapsychology.

I was actually delighted when Duke University and Dr. Rhine parted company because I thought he was now on the right track to discover the nature of man and to make his own personal contributions to science. These are far more noticeable in the last five years than in thirty years at Duke University.

The major tragedy still exists that other scientists and foundations with enough money for research still regard the study of ESP as a Cinderella project, and so we progress like snails in seeking the answer to: "What is thought?" But at least we have a starting point and a goal. What is in between these two things is not going to be so much a problem as a challenge, with a huge rewarding carrot of accomplishment always dangling in front of our noses. The goal is understanding the nature of man, and as we move along toward the goal, we shall pick up some interesting areas of comprehension in any subject that one can name.

I have never been able to understand why seemingly it is such a deep, dark, dastardly mystery that a clairvoyant could see into the future. It is the cause of no more wonderment to me than to a woodsman I once knew in the New Forest in England who had the reputation among the country folk for "having eyes in his bottom."

He could focus upon and see even the tiniest moth landing on a tree many feet away from him. For as long as I can remember, his physical eyesight remained a conversation piece among the wandering gypsies in the forest who nodded among themselves and said that Ernie had second sight as well. He was in tune with his surroundings, a gentle man of peace. No one thought that Ernie was a phenomenon, though he was a man who used all the resources within himself during his life. That is just about how ESP should be used.

No, being clairvoyant is not a mystery. A clairvoyant is merely someone who sees more clearly than others, who has a higher octave of vision available and uses it *naturally*. If wise, he or she will shrug away all the adulation and the "ohs" and "ahs" of an open-mouthed public who are sometimes too lazy to use the magic within themselves and thus must adore someone else who does.

What has happened to basic ESP in the United States is really no different from what has happened to a country that professes to love sports. The U.S.A. has become a nation of determined spectators, willing to watch someone else perform. Witness the ritual of watching sportscasts on television. The current interest in ESP is much the same. People will flock to see and hear Jean Dixon or even myself when we appear on lecture platforms or on TV, but I wish they would settle down and record their *own* ESP experiences. Years ago I woke up to the fact that basically I am a teacher. The constant trail of the lecture route is no longer for me, and I no longer enjoy the frequent involvement that I once had with ghost-hunting. There seems to be no need to repeat the same experiments every day. Instead, I am a little proud that wherever I have stayed for several months, small study groups of people have been left behind with an increased interest in developing their own latent powers of ESP. For Jean Dixon there is the glamor of the high social life in Washington and an easier involvement with people through her orthodox religious con-

victions. For me there is the desire to strip away the mystique of ESP and see it as a natural commodity available to *everyone*.

Always the teaching process goes back to studying "thought—" the sense of thought, the effects of thought, the retention of thought as a form superimposed on the ether. Thought, thought, thought . . . we *must* know more about thought if we want to pierce the veils shrouding the nature of man. So in many of my classes I encourage a study of many of the philosophies that have been produced in the world since the time when man was able to formulate his thoughts and express them for others to read. Soon it emerges that many philosophers agree that the effect of a cause may be seen in the cause itself. We can translate this to relate to the fact that the results of our actions may be seen in the actions themselves. Sometimes we do not need to be great seers of the future when we look around us at some of the things happening. Causes have effects, effects can be traced back to causes. Stand on the ledge of a forty-story building and indicate that you are going to jump into the street below. It does not take a fortuneteller to predict what will happen to your body as it hits the street below.

The people with ESP see the result of our actions by using their higher availability of sight (or insight, as we like to call it). What such people actually have is also a highly developed thought sense and use it in a natural way to see the result of actions.

Raised as we are in a world to respect logic, we should nevertheless be careful not to overrate logic. It is not the answer to everything, although it should, of course, be used much more often than it is. But there comes a point in life when logic does not supply the answers. Does this then mean that we must stay in a limbo of inaction? Often it does, and so we rush to the local medicine man, the psychologist, or even the friendly, well-meaning neighbor. Yet for the clairvoyant or someone possessing

ESP, at the time when logic runs out, a stronger force takes over and provides a solution.

The first lesson we have to learn when beginning to study ESP seriously is never to condemn what we do not understand, never to take it for granted that something does not exist because we cannot see it. For the skeptics, there may be some consolation in knowing that electricity, too, is something that cannot be seen, yet we accept that it is all around us. It was not so much that electricity was discovered as that someone knew how to harness it. That is exactly what we have to do with ESP. We need to get it within us as a controllable force. But first we have to study the computer system of the mind and body.

We do not see energy, either, yet Einstein proved that all matter is reducible to energy. So what do we know? We are matter and we can be reduced to energy, and having got that energy we can use it because it is one of the most powerful forces in the universe. I do not go against the scientific explanation of energy as being *the* most powerful force in the universe. But in studying the nature of man, maybe we shall find that thought is equal in power to energy and that it will be "natural" to use it. To me the power of thought is the natural ingredient in the total structure of the clairvoyant. Nothing mystical, no special pipeline from God, a very physical thing that one day can be measured, harnessed, and used in a thousand different but natural ways.

Have you ever thought of yourself as a powerhouse of thought from which you could produce energy, that by using this thought-form as an energy unit you could influence matter? I think that is what we shall find in the nature of man—the natural thing that makes him tick, the magic within him.

3 How to Lead a Double Life

It is nearly ninety years since the British Society for Psychical Research was founded, but it is only recently that extrasensory perception acquired a surface flavor of respectability. We still need to progress from the mistaken view of ESP. Because some of its greatest exponents do not adhere to orthodox religions, there is the inference that these people are allied with the devil and outside the bounds of any research program.

I was recently approached by the members of this excellent society for whom I have great personal respect, unprejudiced by the fact that certain canons of the Protestant Church are members of its almost exclusive conclaves. The member suggested I would be more eligible for foundation and financial grants to carry on my own experiments in the realms of ESP if I became a member of a less suspicious religion (suspicious in his opinion, that is) than Wicca, commonly called Witchcraft. Now he was not suggesting that I was likely to be eligible for help only from his own particular society. Indeed, I have never applied for financial help from anyone. All of my research has been carried out at my own expense with a great involvement of my own time, and I believe that time can be translated into terms of money. I must admit that I always get a little tense and am inclined to a rare moment of temper at this ap-

proach because I firmly believe we have to resist all temptations to try to put ESP on any theological basis. Religion, or whatever is the chosen force, still remains the prerogative of personal choice according to my book of ethics and etiquette.

Some people thrive on financial aid from foundations, and good luck to them. I certainly could do more and in a shorter time with more adequate financial aid, together with all the facilities that a modern foundation could give me, such as the more readily availability of students and secretaries to keep accurate recordings of every item of work done. But, like many people who are good psychics with an interest in teaching, I have to earn a living, which I do by being a writer, a journalist fortunate enough to be able always to maintain a yearly succession of contracts through the talents of my fine friend and literary agent, Mrs. Carleton Cole. The late Eileen Garrett, a remarkable medium herself, admitted to the author Hans Holzer that, while she was prepared to concede that I was a good medium and well alerted to ESP, she "did not approve of my religion."

However, I refuse to see as a handicap what is undoubtedly an additional strength in my own life, and I proceed slowly on my own methods of teaching. But I think wonderful societies like the British and American societies of psychical research should be more in line with the *theosophical* ideologies throughout the world rather than the *theological* ones. They should be more concerned with seeking the nature of man than in deliberately insisting that each man must have a religious label attached to him in order not to "offend people." All orthodox religions seem to offend each other, as we can see in the terrible civil wars that have bloodied history and today are still showing their destructive fangs. Note the recent bloodshed between Roman Catholic and Protestant factions in Northern Ireland.

I do not care what religion my students have—it is their business. Neither do I care what race they belong to or the color of their skin. If they are genuinely seeking

truth and psychic awareness through lessons in ESP, that seems enough for a good basic start with a class. There are enough prejudices against ESP on all levels without having religious forces also alienating people. Goodness knows, within *every* religion we find all the basic ingredients for their specific leaders having been—and being—highly versed in extrasensory perception.

The serious science of astronomy grew out of a primitive form of astrology, the modern marvels of chemistry developed from the work of alchemists of the Middle Ages. Yet today we are a nation oriented to space travel, scientific-minded but reluctant to admit that intuition and hunches may be part of a new psychology that is worthy of our attention, research, and investigation whether or not the special blessing of any divine being rests upon it and without the interference of fundamentalists who never seem quite able to manage their own lives as well as even a mediocre psychic does.

But there are breakthroughs in some areas that may ultimately throw their shadows on the wall as omens that experiments in ESP are not so far out as some people think. The American Medical Association recently formed a department of religion and medicine, so we have at least one group of one-time enemies joining forces. From this could come an advanced-thinking medical organization that could form an alliance without loss of face with parapsychology. I await this day with eagerness, for whether the principals in all three branches are willing to admit it or not, there is really a strong relationship between religion and parapsychology, while medicine could learn much from both even if it only returned to its own original premise that a "healthy mind produces a healthy body."

The magazine *American World News* produced a report in the spring of 1970 about precognition—that is, the anticipation of future events. A professor of engineering at Newark College (New Jersey) conducted an unusual test with the aid of a computer. He asked sixty-

seven presidents of engineering companies to try to predict through an IBM punch board what number a computer would print at random hours later. All the presidents, I am informed, were hardheaded businessmen who were not particularly concerned with the occult. I have frequently met businessmen who like to claim that they are hardheaded and then spoil the self-produced image for me by telling in detail of how they play their hunches and make a fortune by following their own intuition. Sometimes I laugh gently about this, for they really are so naive. I have never dared to ask them how they analyze a "hunch" or determine why they should follow their "intuition," sometimes going against their financial advisers or even their own bank manager, but I have long held the idea that some of the best financiers of the country do indeed have a highly developed ESP that propels them along their chosen path of making money.

Well, the Newark professor got these hard heads together, and if we allow pure chance its way, they should have predicted only one number out of ten. What actually happened was that those presidents (who had followed their business hunches and boasted about their success with tangible profit, citing the fact that their companies had doubled their profits within the past five years), all picked the right number one out of *eight* times! Executives who were not especially successful in their business averaged about one in twelve correct choices, while those whose companies were in the red were also way off in their choices.

"The higher you go in business, the more decisions you have to make on intuition," said the director of the experiment, "and apparently all the top men have intuition working for them."

It is the ideal way to live, with ESP or intuition working so well for a person that he sees the advantages of it in his everyday life. The way of life of the company presidents involved having successful business methods that resulted in extra profits. Intuition and basic

ESP helped them in this. One of the advantages of seriously considering the development of ESP is that it will indeed pave the path to a better way of life. First of all, it needs people to have a positive approach to a special way of life; then their meditation and concentration will open up areas, called by the Hindu exponents "Chakras" (but more easily explained as regions of psychic awareness in the solar plexus and the forehead, as well as other less usual areas such as the breast and the top of the head). Fear for no known, logical reason can be felt in the area of the solar plexus, and fear of the mysterious, the unknown, is something we have to eliminate in trying to extend psychic awareness and develop ESP. Exposure of the subject itself, making it easy to talk about ESP in discussion groups, is a way to break down fears. Then there is the age-old tactic, so well known by the evangelistic groups traveling in America, by which members of the group were encouraged to tell of their experiences.

I have found in my classes that this type of "confession" comes out about the third week when there is a bursting desire for many students to tell of their own psychic experiments. Often they begin to tell me warily, almost apologetically. Sometimes they beg me not to "laugh"—which would certainly not be my reaction. I let all tell their own story in their own way, with little prompting from me, except to maintain a patient attitude that enables the student to know that time has no meaning and I am willing to wait forever for the story to be told. This "stand up and tell" technique is very good for everyone concerned, as the early evangelists were well aware. Sometimes the story of psychic awareness pours out easily, sometimes uncomfortably, sometimes with a distinct fear showing in the eyes and in the tenseness of the student. The teacher *must* be patient, neither interfering nor interrupting until the story has been told. Then she should ask if the other students have any questions to ask. It is amazing how many people's experiences are alike. With this awareness of be-

ing alike there comes a rapport such as I suppose nudists must feel—with no clothes on everyone is reduced to the same level. One ceases to be conscious of any embarrassment, and the private parts of a person do not attract unseemly looks.

The confession of experiences is a valuable part of ESP training, and gradually no surprise whatever is expressed no matter how far out the confession may be. One woman I knew went through a great deal of agony and fear before she could tell us what was troubling her. In the end, it turned out that she had had an out-of-body experience in which she had seen friends of hers in a naked state. She relaxed when we told her that it is not so very unusual for the spirit to be able to free itself from the physical confines of the body and go on its own voyage of discovery. She had looked in on her friends because she was fond of them. Then she felt as if she were eavesdropping and developed a guilt complex that, however, was released as soon as she had told us about it. We had to deflect on this night from our ESP lessons in order to speak of astral projection. The good, conscientious teacher must be resilient enough to move from a strict teaching program when anything like this happens.

Astral projection is not an easy subject to which one can divert, but it is important in the achievement of total awareness of extrasensory perception. Unfortunately it attracts also the attention of young people who have experienced the out-of-body feeling induced by some of the hallucinatory drugs. I have never given a talk yet to young people without emphasizing that this is an area of advanced psychic awareness that should not be regarded lightly, taken as a party game, or gone into without some awareness that it can be dangerous if it is deliberately sought. Nothing is dangerous when the person is experienced and in control of the situation. A racing motorist with good reflexes, traveling at two hundred miles an hour with his engine well tuned, is not as much of a menace as an elderly nearsighted motorist

piddling along a freeway at thirty miles an hour.

The student of ESP must become familiar with terms that crop up, of which he may not have much idea of the actual meaning. Astral projection is a great conversation-piece word, allowing many people to state with authority a great deal of nonsense. So it is well for the student to start wondering what astral projection really means and what it involves. The experience of seeming to leave one's own body and look at it from outside is not as uncommon as one would think, but understanding this phenomenon is a different matter. It usually happens quite quickly and involuntarily, although many people with well-developed ESP deliberately experience "astral traveling."

I have done this frequently myself, and indeed it is one of the reasons why I can write about so many subjects that I would never have time to research or study in one lifetime. For me this form of travel is a deliberate shedding of the physical so that the spirit can move freely toward other dimensions. Always I travel with the aim of gaining knowledge and ancient wisdom in areas that have nothing to do with formal education. I do not pretend to teach my ESP students how to travel astrally, but at least I can alert them to what it is so that they will not use words without knowing their true meaning.

For hundreds of years it was commonly thought that man was made of two components: a spirit and a material body. Occultists, however, have always accepted the idea that it takes a third component to make the complete man. This is the "astral body" (literally the starry body), sometimes called the "body of light." This astral body, although a replica of the material body, is made of finer material with a shining and luminous appearance. Many people perceive only a part of the astral body when they see auras. We are all familiar with the halo of light so often depicted by ancient artists who were inspired to paint religious subjects. Thus, the idea of the astral body is not at all new, although we

have mainly concentrated on the aura, the area around the head, rather than the entire body. When the luminous ethereal body separates itself from the material body, it can move around on its own. It is this astral body that has intrigued humans since time immemorial, and the idea of this luminous substance separating itself appears in every culture throughout the world.

The departing of the spirit from the body at death was well known among many of the American Indians. Artists who have their own inherent style of ESP have depicted it, and some ten years ago science acknowledged it because now the luminous substance around the human body can be measured. To some extent it also accounts for what we call the ghost phenomenon, for the substance can pass through walls and any solid substance at will. But while the existence of the astral body has in the past been restricted to acknowledging it at the point of death, we now know that it can be detached from the body at will by certain living people who are psychic and who have well-developed ESP. Obviously this idea intrigues a world that may not be so concerned with occultism as with a spine-chilling thrill of the sort inspired by a Hitchcock movie.

The proof of the pudding is in the eating, and of course psychics are the first to admit that people can say they have experienced astral travel and so draw attention to themselves, holding an audience of friends captivated. But most psychics who experience it themselves rarely talk about it, knowing that astral travel is used to extend their education, as in my own case. The astral body can be seen sometimes traveling, shocking those who see it, especially if they believe that the person seen is supposed to be at home in bed. It is not always a case of mistaken identity but a fact that a person can be seen in two places at once with witnesses to prove it.

Witch doctors in the West Indies achieve astral projection by singing special charm songs. We have a modern counterpart of this in the present-day scene in which psychedelic lights and certain types of almost

tribal music can produce an out-of-body experience. But like all journeys, whether physical, mental, or astral, it helps to know *why* one is traveling. The quick release of the astral body from the physical body, induced by artificial means that are not spiritually inspired, can be dangerous, as dangerous as cutting the umbilical cord of a newly born baby if done roughly. Intense fear seems to act as a release mechanism for the astral body, thus accounting for soldiers on the field of battle having sometimes been seen in two places at once.

Yoga exercises based on the true Indian type of teaching rather than the American method, which is more or less an extension of a dance-form technique, will always be a helpful aid for safe astral travel.

Aleister Crowley, the renowned psychic, was the great modern exponent of astral travel. He described the symptoms that can occur when it is not possible to make a complete comeback to the body. He refers to the "body of light" wandering away in an uncontrolled manner, vulnerable to attack or to becoming obsessed. The physical body at this time becomes aware of a strange headache; there are bad dreams or even more serious signs such as hysteria, fainting fits, or a peculiar type of paralysis. He states that even the worst attacks probably will wear off, but warns that there is danger of leaving the physical body to a certain extent permanently damaged.

You will see from this that teaching ESP is not a simple means of instruction, for there are many side issues such as this to be taken into account. No clinical approach of simply dealing cards and matching up sentences could possibly produce a student who would profit totally from awakening the psychic awareness and the rise of ESP. This is why I would like to see an occult university in which a complete course for the betterment of man's mind, body, and spirit would be offered. A program could be produced whereby teaching ESP would take into account such things as correct old-fashioned yoga lessons in which the spiritual ideas

behind the assignments would be explained as well as the physical practices. We might produce a generation that understood that there was more to Yoga than standing on one's head!

People who have experienced astral travel agree that the general sensation is at first indistinguishable from the normal physical waking state; then a feeling of buoyancy and general well-being begins to exert itself. This is why astral travel for some sick people is very good and perhaps accounts for why some seriously sick people rally despite dire medical prognostications of doom. Many years ago I knew a remarkable Spanish mystic, exiled from his native land after the Spanish Civil War. He came to live in Bournemouth, England. He was a talented artist, but even more remarkable for being learned on all levels, especially in occult matters. I saw him grow old with a body wracked with arthritis and its attendant pain. When I visited him, he would ask for a few moments of quiet; then he would revive, become his old self again, pain-free and agile. Once I saw his body on the chair, but when I looked into the garden, I saw him walking quite freely among the flowers.

He told me he did not intend to suffer twenty-four hours a day, refused to take pain killers, and said he would live quite happily for many years to come because he performed his "psychic gymnastics" regularly every day. By this he meant that he used his own special technique of getting outside his body in order to find relief. One day he said he had developed a bad heart condition that would be the end of him. I did not understand him fully at the time, but now I know that the great ease with which he got out of his body was achieved by using yoga methods to regulate his heart beats. This is one of the dangers today when people deliberately seek astral travel without knowing enough about it. Needless to say, no one with any heart irregularity should attempt such a thing. Perhaps this may account for some of the suicides that seem to occur without any reason.

The American author Sylvan Muldoon is perhaps the greatest known exponent of astral travel; he attaches first importance to building into the subconscious the need to be conscious within the astral body. He then concentrates on his own image in a mirror and then pays attention to the rhythm of his heartbeats and attempts to be conscious of the heartbeats at any point in his body. They by repeated mental suggestion he can slow down his heart. Muldoon is fortunate in having a very slow heart beat, and he frequently states that a really intense study and desire for astral projection will bring results because of the force built up in the subconscious that will inevitably express itself. His general health was considered to be frail, but he has managed to write books about his experiences in astral projection. These are worthy of study by the student concerned with developing ESP, provided, of course, the excitement of such an idea does not produce a desire also for exhibitionism, which may defeat the persistent idea of studying ESP. I encourage students to see such things as astral projection as only a side issue compared with the greater whole that is a total feeling of well-being throughout the mind, body, and spirit. Muldoon's best known book is *Projection of the Astral Body*, which he wrote in collaboration with Hereward Carrington, a gentleman who was intensely interested in psychic phenomena.

My own experiences in astral projection have been much the same as those experienced by Muldoon, but perhaps not so dramatically inspired. Although I do not have mirrors in my house, I can visualize a free body image despite my somewhat overwhelming physical bulk! Although especially useful at times of extreme pain, it may also be dangerous. Pain that can be governed at will is perhaps part of a process designed to alert us to something malfunctioning in the physical body.

The idea of the astral body is very old. We can find references to it in ancient Indian writings (Asian India,

that is), but always related to the *pranayama* practices of yoga. The "flying in the sky" associated with witches is really part of their practice of being able to practice astral travel. The Western idea of astral travel has its roots in classical Greek philosophical writings; Plato discussed the law of the stars guiding astral travelers, and his famous pupil, Aristotle, developed the idea of *pneuma*, meaning air or breath, as a constituent of the body of men and animals. Within this *pneuma* rested a sensitive part of man that he described as "analogous to that element of which stars are made." The ectoplasm sometimes seen emanating from the body of a medium in trance is also part of this astral body; it is sometimes so easy to see that it can be photographed. Recently when I was in Chicago to tape a TV show, a well-known Indian teacher was visiting the studio at the same time and took part in the program. Afterward, a cameraman's wife took a photograph of him with an ordinary Polaroid camera, and a clear flowing ectoplasm could be seen in the photo coming from his solar plexus, rising like a steamy mist around his body. Everyone was surprised except the Indian and myself.

The ancient Egyptians spoke of an "etheric double" and identified it with their *Ka*, the tribal life-giving force that animated the body. Egyptian art represented this as an exact replica of the physical body. Sylvan Muldoon spoke of a "cord" linking his astral body with his physical, which had often been depicted in occult-inspired paintings of many cultures, including that of the American Indian.

In Scotland, a most wonderful country in which ESP and psychic awareness manifests itself in almost every family and in which second sight is just as common as having two eyes, there is another phenomenon linked with the astral body. A person with finely developed ESP can project the image of a living person through space many miles away from where the person actually is physically.

I suppose the area of ESP in which a great deal of

research will be necessary in the future will be in that of the astral body—what it is and what it can do. Already people interested in studying dreams are also becoming aware of the astral body. Most people's first experience of astral travel is through seeing themselves while asleep.

Naturally it is a controversial subject because we do not know any more about it today than our great-grandfathers did a hundred years ago. Some people think that the great illusionist, Harry Houdini, knew as much about astral travel as he did about the remarkable tricks he performed on the stage. But we should not condemn what we do not completely understand. Rather, we should be aware that the idea of astral projection has survived through thousands of years and through writing about numerous different cultures in a dozen different languages. One cannot entirely believe that so many people in the world dreamed the same dream or suffered from illusions concurrently. Professor Hart wrote a book published in 1959 and presented probably the finest assessment of all of astral projection. He concluded that there were many versions of astral projection, just as there were of survival after death, but that we cannot dismiss all such accounts as being fantasies. There is also the verified fact that the aura and light emanating from the body after death can be photographed as detailed in a report of a scientific experiment is in the archives of the British Society for Psychological Research.

If one can lead a double life and get away with it in the physical sense, I am perfectly sure that the spirit can do anything that the body can. The etheric double, the astral body, remains as a tantalizing intriguing possibility for future research, with all available resources of our highly scientific aid being used to prove or disprove the substance of stories by some of the finest brains of the world, passed down to us through the pages of history.

Personally I feel that I am going to leave it to science

to prove to me that ESP, astral projection, and ghosts do *not* exist—and it will be a marathon job for science even to attempt to do this. We have gone too long feeling that we must be subservient to the whims or vagaries of science, while psychics do good work in predicting and in proving they can use their ESP in this everyday mundane world. Let's give the other side a chance to do something to uphold many of their own stupid statements and downright denials, often made without giving any considered study to the very things they want to push out of the way.

Now that religion and medicine have more or less settled their long-term feud, we must be careful that these two great forces do not align themselves against psychic research in the future. In my own lifetime I have lived to see many things condemned that were later proved right. We should be learning that it is nonsense to say a thing cannot be, or that it cannot be done. Think of man setting foot on the moon, of organ transplants in surgery—and suddenly the world of the impossible ceases to exist.

4 ESP—A Link with the Universe and the Nature of Man

More and more scientists are becoming interested in the possibility of actual existence of forms of intelligent life elsewhere in the universe. This may not be within our own solar system, for the scientists are considering other galaxies, some of which may be separated from earth by distances that can be measured only in light years.

The little publicized "Project Ozma" was under the direction of Dr. Frank Drake, National Radio Astronomy Observatory, at Greenbank, West Virginia, and first came to my notice in 1967, although the project had been begun earlier. Two solar stars, Tau Ceti and Epsilon Eridani, eleven light years away, were considered as two areas likely to support intelligences. The experiment was to try to detect any radio signals that might be transmitted. Of course this is the normal way to support any theory that life may exist elsewhere, but the amount of time needed for planets numerous light years distant to communicate would seem to defeat the idea that we could get any response to study within a lifetime. Electromagnetic communications would be acceptable scientifically, but already scientists are struggling to find a quicker means of communication. When one thinks of total communication, one cannot rule out ESP and telepathy, one of its several forms. Of-

ficialdom shivers at the very words, but very quietly and without much hullabaloo or publicity there are many great men officially working on ESP as forms of communication.

In the fall of 1967 a strange new group of signals emerging from the darkness of outer space was picked up by radio telescopes. They were first noticed by British astronomers; now, four sources have been located, all in one corner of our own galaxy, from which signals arrive every 1.337, 1.273, 1.187, and 0.253 seconds on the dot. Each signal varies in intensity from pulse to pulse and at different frequencies, raising the notion that they may be transmitting some complex code. This in turn gives rise to the exciting idea that a complex code could possibly be transmitted by an intelligence not only capable of arranging such a code but with a desire to communicate. They could represent an effort by an advanced civilization or even be part of an interstellar beacon system used by such a civilization to guide astronauts around the cosmos. After all, we now guide our own astronauts into space, such a preposterous idea even thirty years ago that a child who told his father he would go to the moon might have been considered mad. The big question, of course, about these signals is to decide if they are artificially contrived or "natural."

As soon as the British astronomers released their information, again without much publicity, American astronomers quickly went into action at the Arecibo Ionosphere Observatory in Puerto Rico. There, the world's largest radio telescope antenna, operated by Cornell University under U.S.A. Air Force contract, discovered that two of the pulses were composed of three different beats while one had a single beat. The sources of the beat could not be optically seen even with powerful telescopes but were considered to be *1.76 quadrillion* miles away.

While no astronomer will commit himself officially to admit that the pulses may be more than a natural phenomenon, neither can any produce a theory, much less

an explanation, that is acceptable even among themselves. There are numerous personal theories, such as a "neutron star" being responsible or even *two* neutron stars!

The Dr. Drake who directed the "Project Ozma" experiments believes that artificial signals would be directed in a very narrow band and that the present signals are spread over a wide frequency range as high as 2,000 megacycles and as low as 40 megacycles. Personally, I think we are applying only our limited laws of physics to something that may well be in advance of any communication process that we are presently aware of. Yet, although Dr. Drake, perhaps because of his position and the fact that no scientist likes to make mistakes, especially when he thinks his experiments will ultimately yield positive results, is also convinced that one day we will make contact with other civilizations. On the one hand he dismisses the current signals, but on the other he waits hopefully for the next lot to be discovered, as, indeed, I predict they will be.

Strangely enough, money is available for official scientists to do research of this type, while others, such as two friends of mine in California, must struggle, using their own money and personal resources in a series of experiments along lines similar to the official ones. I have in my possession a tape of sounds received in the desert laboratory that may yet give the key to communications from outer space more quickly than the official scientific program. In an age geared to educating itself by principles of logic, there is a group of men in the Western desert who wait night and day, recording high-frequency sounds that may be the key to a new world in which ancient wisdom merges with strange new thought forms. In Africa, men study the language of dolphins, expecting them to give the key to the lost civilization of Atlantis. We may not understand what such study means in our own time—just as a whole generation of Spaniards would not have understood why Christopher Columbus had to sail away from his own country

—but so long as men still seek answers by such means, there is hope that the world of tomorrow will be a more enlightened place than it is today.

Meanwhile we have a long way to go to establish communications on a literal, down-to-earth level as civilization increasingly seems to shut off person-to-person communication. Consequently there is a loss of understanding of any life pattern other than one's own. As man's horizons broaden physically, as men are launched to walk on the moon, we seem to shrink more and more within ourselves, often afraid of those around us—and ourselves.

If man is to survive and lead a full life, he must be rounded more perfectly than he is at the moment. With a well-balanced nature, spiritual qualities, physical and mental ones will be more in tune and harmonious. We may have to stop in our tracks and begin to take a long, hard look into such things as parapsychology and especially extrasensory perception because within the intangibles we may find the link with the tangible, a greater awareness of sensitivity that will respond and function on a physical, mental, and spiritual level. As we approach the much-publicized Aquarian Age, we find ourselves in a bewildering world of chaos and a maze of seemingly magical things offering great and small miracles in the future. We are the seekers in a great renaissance of discovery just as wonderful as the five-hundred-year-old Renaissance when art became allied to the functional and a new set of aesthetic values established themselves in the minds of men so that they could enter a world of science through a world aware of beauty.

Logically we should know what we are seeking; but this is no game of hide-and-seek that we are playing today when adults seem more immature than ever before. This is a serious search for man's identity. His burning desire first to know himself and face the reality of what he is may be sparked by a desire to know that the universe is not just a cold scientific fact but actually

a representative of the greater whole. Man and the Universe must face this relationship of the human as a smaller counterpart of the greater universe. So, as man explores the vastness of his own mind (and it seems at this stage he is more confident and adept in exploring the physical rather than the mysteries), his great game of hide-and-seek is somewhat blurred and his idea of what he is looking for is unclear. In his lifetime, his goals may vary, appearing like mirages and disappearing, yet for some people the way is much more clear. It is *those* people who are alerted to the idea that psychic phenomena is not a far-out thing, that reincarnation is a fact, and that extrasensory perception is not a fantasy world. Maybe it is these people who will find the route to the magical formula of the universe through first discovering the magic within themselves.

We have never been without prophets, seers, or clairvoyants in any age or culture, but their qualities have always been attributed to some mysterious power coming from an equally mysterious god. We may have to face the fact that all such powers really have some such straightforward scientific explanation, such as befits the pre-Aquarian Age. It is this awareness, perhaps, that drives many members of orthodox churches to rant and rave in condemnation of extrasensory perception, condemning and transforming now what their forefathers saw as a gift from their God into a gift from the Devil.

I am always lost in wonderment that extrasensory perception is seen as a "gift" from anything divine because I am perfectly convinced it is simply another form of energy like electricity. Electricity, sound, and vibrations are all around us whether we openly acknowledge them or not; but some of us can tune in to the sensory frequencies just as easily as we tune a radio by pressing a button or flicking a switch.

Many of the more advanced students of occultism are anxious to become more in control of the "flicking of the switch" principle, and this is the difficulty today with

ESP. While experiments have been conducted clinically and produced results both satisfactory and unsatisfactory to scientists, the magic within us still seems to be an undisciplined, wayward quality that refuses to be harnessed and completely controlled. I do not believe this is the case with everyone, however, but I think the waywardness is emphasized when a student bears down too hard and demands too many proofs of ESP.

For ten generations in my own family we have had an awareness of the psychic power that is now called ESP always manifesting itself. When I was a child, however, I had never heard of it in these words. I only knew that all of my relatives were always being alerted to some happening that might take place in the future, or they would be warned of things that could endanger their safety. I grew up beginning to recognize certain signs of this within myself. Today I know that if I do not follow these signs, intangible and seemingly scientifically unexplainable as they are, I am always the one to suffer. At my time of life I have a fair record to look back on and can pinpoint the times when I have allowed logic to overpower intuition.

In 1966 I had a reservation on an evening flight to Kansas City from Los Angeles in order to speak at a meeting the next day. I was to appear on a radio show the night of the flight to promote the lecture. My plane reservation had been made by my public relations man, Jack Samuels of St. Louis. Having awakened on the morning of the flight with a definite awareness I should not take that particular flight, I immediately called the airline to change my reservation. No change of flight was possible. I called Jack Samuels and said I wanted to do something I had never done in my life—break an appointment. This is how one gets trapped into meeting the forces of destiny in a world that prides itself on its ability to exercise its free will. The late President Kennedy met this force of destiny because he was trapped by the ethics of keeping a professional appointment and a desire not to upset a lot of people.

Jack Samuels persuaded me to take the booked flight. The plane developed a bad electrical fault in flight. It was a terrible experience made even worse when, after an hour of flying, the pilot announced we would have to turn back. He had to make the decision whether to fly on—hopefully—or to turn back. I had a feeling that he was right to turn back.

So I missed my radio show that night but caught an early morning plane to Kansas City next day. I was in good time to give my lecture in the evening, and even without the radio publicity the lecture hall was packed to capacity. I hate to go against my "awareness."

I no longer question it, and that I think is why I am now much more successful in every facet of life than ever before. Once a thing is established, why keep on trying to prove it clinically? It would be like falling in love, demanding reiterations of that love every minute, and finally demanding that the loved one perform some Herculean feat in order to prove that love. The most successful and rewarding love affairs seem to be the ones in which there is an acceptance of the love and time is left for other activities. At this time in my life I totally accept reincarnation and the presence of extra-sensory perception. Although in both I am prepared to allow other people to prove to me that neither exist, I do not feel it is incumbent on me to prove that they *do*. As far as I am concerned they *do* exist. I have no desire to be a great evangelist, demanding that all the world come to my way of thinking or suffer from eternal damnation. For when people get this secure feeling, whether it is in religion, love, or the acceptance of ESP, then they have had their own small amount of personal revelation and know exactly how to proceed through life.

You cannot teach religion, love, or ESP by rote; you cannot convince those whose minds are closed to all these wonderful things. You can only hope that one day their receptive channels will open to the brave new wonderland-world and that the magic within them may be ultimately revealed.

Although I do not want to "preach the gospel of ESP" as someone suggested I should do, I know from experience that there are methods that will help the latent flames of ESP to flare up and burn brightly as a beacon, to guide a person's life into areas of understanding with others.

Everyone asks me these days "what do you see?" It's really very easy. I see a total event happening as clearly as if I were living through it; in fact, I *am* living through it. Or I may hear a distant voice telling me a fact. Often the voice and the scene are intermingled . . . how long it takes to be enacted I have no idea, but I am sure that while some scenes are longer than others, no real time element can be considered. Like the flickering kaleidoscope of frames of film projecting a scene, the whole thing comes and goes.

In 1966 I had an opportunity to work with a group of people in St. Louis. I had frequently lectured at the Theosophical Society Lodge in St. Louis. There the open-mindedness of Charles Luntz, president of the Lodge, became a guiding inspiration to my life. At the Lodge in Waterman Street I found an oasis of bright and curious minds, avid and interested in cooperating with me on a series of experiments I had dreamed up to help awaken awareness of ESP. They came to me as I made dozens of plane trips from city to city in the United States on probably the most grueling lecture tour devised since Charles Dickens, my favorite British writer, appeared here a hundred years ago.

In St. Louis, the hardships of lecturing, of constant traveling, the boredom of the planes, and the misery of waiting in airports were dissipated by the friendliness of the people in St. Louis. Now, St. Louis is in Missouri, the supposed stronghold of cynics. St. Louis may desire to be shown before it believes, but at least there are thousands of minds there that are not closed simply because they do not understand a specific subject.

Several hundred people took part in these experiments though I warned them that this was not a game

and it would be a grueling business to get my scheme for trying to teach ESP off the ground. I wanted to get away from the clinical aspects already sponsored by Dr. Rhine when he was at Duke University. On the other hand Americans were first introduced to extrasensory perception entirely through the works of Dr. Rhine and his helpers. So I compromised my original idea of going far off from clinical tests and relying entirely on "field conditions." My aim was to show that ESP was a totally natural thing and would function, once awakened, not clinically but as a help in whatever way of life the subject was following. I gave myself six months to do the tests, then another six months, having only one period of despair after the first month when so little progress seemed to have been made. We cooperated with our time and, in the end, every member of our class was able to function in life with a completely alerted ESP beacon.

Since those early days in St. Louis, many others have taught ESP, but I doubt if the results were more spectacular than mine. Certainly my bonus for teaching was a wealth of new friends whose careers and lives I still have the privilege of watching as they go on into more profound fields than we had dreamed of in those early days. Recently I went back to St. Louis to start a school of astrology. Everyone wondered why I did not do this in Florida or Texas, two states in which I have homes. But it had to be St. Louis, and again the experiment with the school of astrology was as successful as the ESP classes had been. Amazingly enough, some of the students at the first classes also turned up to study astrology and are now well on their way in the first year. Many of my old students came up to me in 1970 when I was promoting astrology classes to tell me of the difference that an acceptance of ESP had made in their lives. Everyone felt more self-confident, saying that small things did not worry them, that they felt able to cope with the difficulties of living. What would have been major problems several years ago were now accepted as challenges—something to be beaten. And with the new-found magic

within them, these people certainly solved such tough problems as changing jobs without feeling thwarted and defeated.

The gain from those early ESP classes seem to be beyond the bounds of what I had anticipated. I had always known that ESP and all esoteric study should ultimately help to improve the life of its subjects, which is why I have never considered that clinical tests are enough. I hate to see half of humanity studying the other half through a microscope.

Today I think back to the students who became my friends in St. Louis with a great deal of tenderness. I am no longer their teacher, but we often meet and pool our experiences. From the fullness of their lives that burgeoned with a knowledge of ESP, I have also added a dimension to my own life. Sometimes I think that as far as St. Louis is concerned I was privileged to be a witch who has at last achieved the status of the good fairy.

There was trial and error in my own design for a schedule of teaching, as much as there was trial and error in the students who cooperated. Sometimes it seemed that we had got away from merely holding classes in ESP because moments of philosophical thought were interspersed and had to be expounded upon in some class periods. We also argued. A few people said, "We'll never make it," only to be chided by their companions or rebuked into holding more positive thoughts. The amazing thing is that with a solid flank of three hundred willing students, I never lost one of them in the experiments. We stuck with each other through thick and thin. They made notes, expressed themselves, and rigorously performed the complicated routines. I read everything they submitted to me. After the first few lectures I returned to California, but the lessons did not stop. Now we started to do things by remote control; with the students in St. Louis and myself in Los Angeles, the course became more rigorous. Every week the papers arrived at my house, and every weekend I checked out the individual results. From despairing letters in the

early days accompanying pages of "wrongs" and very few "rights," a more confident tone to letters emerged and a definite increase in the "right" hits until after three months there was a constantly rising graph of progress in which it became more and more surprising to find that a student had missed anything at all.

The classroom atmosphere still seemed to pervade even though we were so widely separated; at first I worried about this. Then it dawned on me in one of my own moments of personal meditation when much is always revealed, that this was a good thing. The best results came when someone nominated to be in charge of a class or a section became like the pivot of the wheel, all the students spokes, all capable of functioning on their own, but also making one beautiful, wholly rhythmic pattern.

Perhaps there has to be a central figure or at least a focal point in everything. There is no harm in this provided that everyone knows that each is important and that learning as well as teaching is a thing to be shared. Modern sensitivity classes also have leaders, I am told, even though everyone is encouraged to "do their thing." The secret, I suppose, is to be gently in control of a class, always aware of the students' needs more than of one's own potential, and then finally be ready to let go of a class, or a special student, when the time comes for the teaching to end.

The letting-go period after classes of ESP is perhaps the hardest thing to do, yet the function is necessary to both student and teacher. By now the ego of any teacher has been deflated and hopefully dispersed among the students. In exchange, some vibrations from the students have gone to replace the psychic loss of the teacher. After a long time with students in classes such as my ESP class, there is always the temptation to cling together after the official work has been done. But gradually clinging hands must be released, as a mother releases her young children so that they can stand or fall on their own and know another experience of life. This

is much harder than the teaching, for at the point of success, the teacher who has done her work well is not needed any more. Like all other things in the world she, too, must be able to change. It's easier to slip away from the lives of students when there is confidence that the majority of the students themselves have gained confidence and can look out into life clear-eyed physically and with the third eye of psychic awareness always sufficiently open to guide and guard them from physical and spiritual dangers.

This is what the success of ESP will bring about. Not a sudden magical change in anyone's life, but a total expansion of the mind, body, and spirit so that every facet of life is appreciated. What is within a person is discovered without. The seekers of the Aquarian Age may have to go into the exploration of extrasensory perception in each man's personal search for the truth and its values. The psychedelic scent, the hallucinatory drugs, the questioning of religion, are all part of the seeker's life, but the path toward the understanding of the universe is straight through a man's own mind and being. He must look inward, opening up areas that have been closed by conventional education, environment, social and financial status, until the moment comes when he can look outward and find all the wonders of the tangible and the intangible explained to him.

As he learned the physical function of life by experimenting, so he will have to learn the mental functions by mind experimentation. This will probably be his point of no return, which will finally send him spinning into a new dimension, as man is now catapulted into space.

Maybe we have to keep on discarding sacred cows that have grown fat on misconceptions in the past; maybe we have to have the turmoil of the present age before we can face the fact that the mind is a very important commodity, one which man will have to explore in depth and with the dedication of an Aquarian-Age Marco Polo.

How can you do this? Reading can help; contact with all types of humanity, not necessarily from a specific culture but from many cultures is important; and most of all, small groups of people getting together, not to prove that ESP exists but accepting that it is just as much a part of life as thought, perception, and consciousness, will aid you. No scientist can ever explain these, but we know that they are around us. Let's put extrasensory perception on our list of acceptances and go on from there.

TAKE A NOTE, MRS. BROWN

Radio Jeremy Rundall

Mrs. Rosemary Brown, of Balham, has already had quite a Press, in print and on the air, Scepticism at first—rather snidely on "Today." Latterly, much more conviction—or at least open-mindedness—about her strange gift.

So why add to what some may think an overworked story? Two reasons. First, Geoffrey Skelton's splendid investigation on the Third last Tuesday, *Music from the Dead Composers* (for which much credit also to Daniel Snowman as producer). Secondly, Mrs. Brown herself, as she emerged from this gruelling series of interviews with spiritualists, psychologists and eminent professional musicians, was at once impressive through her modest disclaimers

of personal talent and an excellent unrehearsed broadcaster in her own right.

If you haven't heard of her, she is a housewife who, with little musical training other than a love for the pure dance side of ballet, has had new works—sometimes flawed, often incomplete—"dictated" by, among others, Liszt, Schubert and Beethoven, the latter even sketching a new Choral Symphony. On Tuesday's programme the experts all tended to confirm that she was acting in good faith, that (as she admitted) she had had no previous training in harmony, musical transcription or difficult piano exercises, and that, as the excerpts showed, her translations were remarkably close to the artistic idiom of their supposed authors. (Repeat: December 17.)

Sunday Telegraph Dec. 1969.

5 *Practical ESP*

The value of extrasensory perception in everyday life has always been of more interest to me than the rewards of clinical research. It is gratifying to notice more and more attention being paid to this type of ESP in newspaper stories from all over the world. In England Rosemary Brown of Balham, in southwest London, has every reason to be grateful to her own psychic awareness, for her work in the field of musical composition is rapidly becoming world famous. It is also bringing prestige and, hopefully, some financial aid to both her and to the world of psychic phenomena in general.

Rosemary is a housewife with no apparent musical training. I use the word "apparent" because I really feel she had an association with famous composers in her past lives. Her claim that she was able to write music through the help of spirit music directors such as Beethoven and Schumann was at first treated with scorn and laughter until the British Broadcasting Corporation and several psychic investigators decided that here was someone with either exceptional musical talent or a person receiving information through psychic awareness. Whichever way the press and interviewers wanted to go, it seemed that Rosemary Brown, housewife extraordinary, had everyone foxed. No one can deny that there is a touch of genius in the work that

spills out of Rosemary Brown, and now her recordings prove that there is something very viable in her work.

Sometimes the work is received directly through Mrs. Brown; at other times she receives directions from Leslie Flint, a well-known medium. She was filmed in the late fall of 1970 by a Canadian Broadcasting Corporation team under the directorship of Allan Spraggett, former religion editor of Canada's mass-circulation daily, the *Toronto Star*. I have met Allan Spraggett in Canada; he has a genuinely inquiring mind, exactly the right type to investigate psychic phenomena. It is only recently that I heard that he had been "released" from his work as religious editor.

There are books and recordings now available of Rosemary Brown's psychic music compositions, as very practical evidence of her psychic awareness—at least until someone can prove differently. I think, however, any research worker will have difficulty in disproving Mrs. Brown's ability. She has emerged in all her interviews as a most serene and dedicated person, impressed but not overawed by her new-found musical talent and quite anxious to answer any questions. She is certainly not an exhibitionist, and I feel she is quite right to let the world know what is happening to her. Let the world judge for itself, is her verdict. She does not claim to be the reincarnation of any notable composer, but she is definitely alerted to voices that convey musical history and composition to her. If the proof of any pudding is in the eating, then Rosemary Brown's record so far must be giving indigestion to many a skeptic of the validity of ESP.

In one seance Mrs. Brown and Leslie Flint had with Allen Spraggett at which newspaper reporters were also present, it was noted in the press that the communications came through in a variety of accents that would be difficult to fake. Even allowing for possible fakery, Leslie Flint and Mrs. Brown would have to have pure twentieth-century genius to disseminate the wealth of information emanating from them. In seances their

combined knowledge is fantastic. There are also the numerous compositions of Mrs. Brown that would be a credit to an advanced musician who had majored in the subject and had the advantage of receiving first-class tutelage. Lastly, there are numerous musical styles in the works that would be hard to counterfeit even by a consummate musician. If you have any musical talent, try imitating a composition in the style of Chopin, Schumann, Schubert, Beethoven, and Sarasate as a beginning. Rosemary Brown goes on to compose in many other styles.

Frederic Chopin is said to have communicated many times with Mrs. Brown and promised "numerous future compositions." The composer, through Leslie Flint, said that the spirit musicians had chosen Rosemary Brown because of her simplicity. If they had communicated through anyone with known musical ability, not only the experts but the man in the street would have questioned this proof of survival and psychic awareness. The spirits had to use a vehicle who was "ignorant to some extent, yet having sensitivity and a liking for music."

No one is quite sure yet whether Mrs. Brown gets the best results simply by listening to her "voices" or by having spirits introduced to her by a medium such as Leslie Flint. But whichever way she receives information, she can show practical results, displaying hundreds of compositions that she has written down. All of these have defied expert musicians, who could only state that this or that composition seemed as if it could have been written by a specific composer. There seems to be little question about the quality of the music, and several musicians have been more than a little envious of this tangible proof of Mrs. Brown's musical ESP.

The voices that she hears have told Rosemary Brown that she has a lot of work to do in the coming years and that it will help to prove the existence of ESP. "The work we do together," said one spirit voice, "will be accepted more and more by those who are in a position

to know these truths. The music we shall give will astound the world. Continue in faith and truth and we cannot fail." While two continents wonder about Mrs. Brown's psychic music, she continues faithfully to record the compositions of her spirit friends.

Phillip Ford, president of the Bear Brand Company in Great Britain pays candid tribute to the ESP gifts of his wife Ann. This business executive takes his wife's advice in his \$72 million business because until his wife used her ESP, his hosiery business was floundering. He says he would have been a much wealthier man if he had taken her advice sooner, for she is deadly accurate. When he does not take her advice, his business suffers, and Ann is proved right by the events that follow. He started listening to Ann in 1946 and now the Liverpool, England, manufacturing company is in the forefront of the hosiery industry. Ann Ford decided to restyle the stocking industry and introduced reds, greens, whites, and yellows when competitors were still marketing flesh-tone hues. She replaced sheer stockings with fishnet diamonds and stripes and then brought home from Russia a \$600,000 order that has since been repeated.

She says she follows her ESP because she had psychic awareness even as a girl of twelve and did not see why she should not use the flashes of insight as part of her business technique. She says she always knew what was going to happen, and even though it worried her parents when she told them when someone was going to have an accident, die, or come into money, eventually they got used to it. Mrs. Ford says she "dreams" of something happening or sees a mental picture of a happening. Now, at the age of fifty-six, she has scored often enough to know that by following her flashes of ESP she cannot make many mistakes.

When she married Phillip in 1938 she knew nothing of manufacturing or weaving, but she always received pictures in her mind about what to do with the goods

her husband manufactured. Like most men in business in Great Britain, Phillip was not too keen on following the advice of his wife who, through her own admission, knew nothing of business at any level.

When his company declined to a point at which bankruptcy was being considered, Phillip Ford thought he had nothing to lose by following his wife's advice. She seemed to know every move that was being made by his competitors, and she advised him which people in his business were good or indifferent, relying only on "vibrations." She told Phillip when he needed new machinery of a special kind or when to try for an order with a specific company. Her choice of designs and color and weave were always right, even if they seemed to be peculiar when she first mentioned them. Once production was started, it was as if theirs were the only company to have exactly the right thing on the market at the time to meet the demand and supply situation in the style world.

In the area of personal relationships with the two thousand machine operators in the now highly successful business, Ann Ford is always conscious when an employee is in trouble, and she finds ways to help him. Mrs. Ford admits that she does not know the source of her ability—she knows only that whatever it is, it works. The magic within her does not frighten her, although she admits that it is disturbing to know when a friend is going to have an accident. But she is very definite in her opinion that she receives just as many good omens for the future as intimations of doom and catastrophe. She attributes this to the fact that she is confident of her powers of ESP and knows the value of positive thinking. Apart from using her ESP in business, she is excellent at psychometry. Once she holds anything in her hand such as a piece of jewelry that has been worn regularly by another person, she begins to get pictures in her mind about the person.

Although she does not profess to be a parapsychologist or to have any explanation of why she can "see the

future," Ann and Phillip Ford are happy in their knowledge that the "psychic thing" pays off in business. If ESP can help to build a failing business into a \$72 million a year company, even skeptics must recognize such realistic results of the intangible aiding and abetting the tangible.

After the story broke in 1970 in newspapers all over the world, Mrs. Ford began to feel repercussions in her own life. Thousands of letters poured in asking her to use ESP for other people's business concerns. This either shows that interest in ESP is constantly escalating or, alternatively, there is an avid greed in many to make money quickly by any possible means.

I doubt if ESP for anyone else can be fully commercialized, but of course it is possible to *help* others in their business ventures by psychic awareness. Everyone in the U.S. who is known to be psychic seems to be bombarded with letters not only asking for help but also in many cases *demanding* it. I no longer have time for this sort of thing, for I have changed a great deal in the last ten years in my ideas of helping people. In genuine cases of hardship it may be possible to help, and such help is given willingly; but, unless she is careful, any well-known psychic stands a chance of losing half of her life because of the demands made on her by other people. I firmly believe that by taking into account the laws of karma, the causes and effects of life, she should be prepared to exclude firmly any greedy persons, for the sake of both parties. Neither witchcraft nor ESP is a complete substitute for personal endeavor; rather, they should be regarded as supplementary aids to a better way of life, with the accent as much on spiritual awareness as on the material and practical.

Most people's first awareness of ESP comes through a warning of a possible death in the family; skeptics very quickly expand on the idea that ESP, "if it exists at all," is only a "forerunner of doom and disaster." But doom and disaster do play a part in our lives, and our ordinary

senses are often alerted by anything that is exaggerated. We smell food cooking and hardly notice the odor; but when anything is burning on the stove, we become aware of it very quickly. Why, then, should it be strange that other senses become alerted, aware of a dramatic moment in a person's life? I feel that warnings of future disaster actually come to us to act as a buffer in cases in which the shock would be much greater if such a state of awareness had not come in advance to blunt the bad news. Also, a dramatic experience of ESP—even though it may be connected with disaster—is often the forerunner to becoming aware of the strange thing called extrasensory perception. It is a catalyst that leads most people to ask questions to see if such an experience is unique. I have known skeptics who, after one drastic vision of the future, then discovered that what they thought was purely imagination was indeed precognition. When such things are a personal experience, they are hard to ignore. Most people, in trying to understand what has happened, will begin to read books on the subject or talk about the experience.

6 Ouija Boards and Seances

People constantly approach me for advice. This comes in many forms but perhaps the most consistent one is couched as a query: "Do you believe in the ouija board?" It sounds like such an easy question to answer, but actually it is not. If I take it literally, I can only say, "No, I do not *believe* in the ouija board," the key word being "believe." I suppose it is an example of understanding that the world is not divided into question and answer periods in which a specific "yes" or "no" can completely convey an adequate answer. One of the greatest difficulties that moderators on contact shows have and that I have also experienced on the lecture platform is to get people to phrase a question simply so that a more clear and concise answer may be forthcoming.

Now if I were asked if I believe that the ouija board can be used as a focal point for concentration, then I would have to say, "Yes, it can," but with the proviso that just about *anything* can be used as such a focal point: a glass of water, a candle flame, a charm from a bracelet, a photograph, a flower—everything and anything can be used. First, however, the person desiring to concentrate must find a rapport with the object being used.

The ouija board has a place in securing concentration, but somehow today it is much more dangerous

than perhaps using a flower. A ouija board is a contrived piece for party-game concentration, devised one hundred years ago for an age of spiritualism. To use it, two people sit opposite each other with the ouija board between them. They place the tips of their fingers lightly on the planchette, or pointer, which then will move by itself from letter to letter spelling out words. It is useful to have a third party sitting by ready to take down the message and so enable the operators to concentrate on the board as it instinctively spells out words to make messages that, on analysis, often reveal areas of the subconscious coming to the surface. Therein lies a grave danger if we are to consider the ouija board as a necessary accoutrement in the development of ESP.

Until I came to the United States I had little patience with the ouija board, perhaps because I was something of a psychic purist. Ever since I was a child I have rather despised the need to dress psychic awareness in any other guise or to use any physical means to aid ESP. I was brought up to know that ESP was there, a part of our family tradition. We were not expected to use any "crutches," even as children. Now I see that I may be in error in this, for many people in the United States do indeed need the substantial aid of a crutch to help them along the path of psychic awareness. The ouija board is one of these crutches and has a part to play. Even so, I advocate its use only with my personal warning that it is indeed a crutch. If you have to go on for years using a ouija board and feel afraid to make use of ESP without it, then you will have failed and are using a type of psychic drug as dangerous as any of the more publicized mainliners.

Therefore, I allow the use of ouija boards to all of my students who feel that they must have a visible, or at least a tangible help in learning, but under conditions against which they sometimes revolt. When the operators are blindfolded, or when the board is switched around so that it is not even facing the same way as when the operators last saw it, we get messages that



come, not through some mysterious genii in the board, but from the latent sources of extrasensory perception within the operators. One woman who came to me with a large manuscript that she said was a complete record of all the messages that had come through her ouija-board sittings was horrified when I suggested she should be blindfolded. When the session was over and all that was recorded was a number of letters with scarcely a sentence formed, faithfully recorded by the student taking down the messages, this woman accused me of "cheating." She burst into tears and said I had offended her master and had ruined her psychic life forever! Such are the hazards of trying to be a teacher with a leaning toward the nonmystical. I agree that this lady would have been personally far happier going on to the end of her days taking down endless messages from her master, but she was of no use as a student in my classes.

I aim at a realistic approach in areas that have been forgotten, and this is the only way I can work. For what the serious student is seeking is truth, not a mass of delusions (they are obtainable in most of the orthodox religions of the world). To find the nature of man, we have to get through the miasma of delusions and the ego of the individual. We have to plumb our way into the recesses of the mind and the depths of the subconscious if we are to find anything resembling a truth that can be meaningful. The ouija board can have a place in lessons, and many of my students have obtained fine messages, even when blindfolded. In the end, however, the illusion that people like Jesus Christ, Buddha, great Egyptian princes, and the Prophet are coming to speak through the ouija must be discarded by students seriously studying ESP.

Never have I been in any country in which there was such an interest in psychic phenomena as in the United States now, but with it go some strange things that I have had to get used to. Today with some people who come to me, kindly interested folk who are good people,

I feel like someone telling an eight-year-old child that there is no Santa Claus when I say, "No, I do not have a great Indian guide to help me in my trance sessions." "No, my psychic messages do not come from a master." Sometimes I have to add that they do not come from any Devil, either; for often people (like the Jehovah's Witnesses) come disguised as students, actually eager to prove that I have a pact with the Devil. It is too great a transition to tell my ouija-board advocates or those who are confident that only masters speak to them, that I can only see ESP as a stream of energy, not as a great mysterious, mystical thing, donated especially to me by no-matter-which Divinity.

So, I am quite prepared to proceed slowly through some nightmarish sittings with the ouija board. I have discovered that this is good for training my own patience. I start with a clear statement, though, that any messages coming via the ouija board will be as good as the incidence of ESP within the operators—otherwise we shall all have to go through life believing that *telephones* have a godlike quality! The ouija board *and* the telephone can be a tangible means of communication, but the energy starting the communication does not come directly from either of them.

The end-product of a good teaching session in ESP is the ultimate realization on the part of the student that there is no longer a constant demand for proof but an acceptance that outside forces *do* influence man and that they *can* be contacted by a thought process, not by any mechanical or contrived means. "Do something, prove something," is always the scream. And so the miracles of the Bible were devised for the long-dead public who had screamed for proof of a Man's spiritual integrity. We should have had a lesson in that Man's *life*, whether we are Christians or not, but all too many psychics fall for the line that something big has to be done and shown, preferably on a late-night TV show. My attitude is that every bit of teaching, every shred of ESP is only related to our own personal way of life that

need not be paraded to the world as a phenomenon . . . which, of course, it is not.

None of the records of the instructions of the great teachers of the world, such as Krishna, Buddha, Jesus or Mohammed, indicate that they gave importance to "psychic" messages and experiences. Rather, they accepted them. Authentic masters, on the contrary, have consistently discouraged the seekers aspiring toward the higher consciousness from becoming involved in the activities yielding these experiences. Such happenings can become confusing. As, for instance, when a ouija board insists that Jesus is coming through. How can the operators be sure? There does not seem to be much point in asking, "Are you Jesus?" The possibility of deception spreads into both operators, and a lot of precious time can be wasted on messages that prove only that man needs at all times to feel that he is in contact with something greater than himself.

Reading is very important to students of ESP, and I do not mean books that are entirely on this subject. I like my students to have a wide variety of reading matter in which the great philosophies of the world are expounded and comparative religions studied. Most of all, I believe that as many books as possible on reincarnation should be studied, followed by discussion of the books and a lengthy question and answer period. Many students of mine sincerely follow orthodox religions. I believe that religion is a personal matter. I certainly do not want everyone to adopt my own religion, but sometimes it is difficult for an orthodox religious student to adjust to studying reincarnation. On only one occasion have I had a student drop out of an ESP class because she could not bear to think of reincarnation. She had the right to leave without any persuasion from me, but I continue to advocate that a study of reincarnation is helpful in developing ESP. I regard it in the same light that I think all girls should at least know how to cook as part of their education. It does not mean that all of these girls have to drop everything else and become

professional cooks, but they should have at least a working knowledge of cooking and know something of the chemical changes that take place in the treatment of food. Why not, therefore, understand some of the chemical changes of the body as it is born, expands, matures, reaches a climax, and then deteriorates to become ultimately nothing more than a few ounces of chemicals—if we are to think of the body as being all that there is to man?

Once the subject of reincarnation has been discussed it becomes easier for me to tell students that Jesus or Buddha is not likely to come through the ouija board because, by the normal process of reincarnation, the nondestruction of the spirit at death, and the gradual progression toward perfection by the purification of the spirit in several incarnations, anyone achieving such a degree of psychic awareness as Jesus or Buddha would not be likely to stand around waiting to use a ouija board for communication. This transition for the disciples of the ouija board into the area of ESP is extremely delicate, but it represents the first hurdle to be overcome in the race for man to understand himself through ESP. It is also something of a shock to the system of many of my students when I deliberately bring them into the awareness that psychic phenomena are natural, that at the end of the course they will not emerge as a highly trained exhibitionist but, we hope, as a gentle, confident person who knows that real liberation comes through the freedom of the spirit as much as from the body.

In the end, low-level exhibitions of psychic phenomena are useful only to students who want to earn a living as mentalists in nightclubs. They can do it very easily without any hidden microphones; many fine psychics would be able to do this. But at least these performers know who and what they are: They are not people pretending to be psychic or psychics pretending that they are a nightclub act. They face the reality that they have a commodity of awareness that may be a means of earning a living for them in the exotic and

glamorous world of entertainment. If I had my choice, I would prefer to be a mentalist entertainer in a Bunny Club than a reader taking on the vibrations of a hundred clients a year who really seek only a wailing wall rather than spiritual help.

Some of the finest psychics today, with a great deal of ESP working for them, are turning out to be people who are quite down to earth—not hung up on experiments in psychic phenomena, who have no desire to be labeled “mystic.” They are quite content to extend their five senses into the everyday experiences of living. My own children have this quality, and I feel that if they never had anything else, this part of their heritage and equipment for living will be more vital and meaningful to them than any formal certificates of education. The best thing, though, is that they accept ESP and have no desire to exploit it as a means of bolstering up their own personalities. It is the power within themselves that is appreciated, used with discretion, and never paraded to give others the idea that, because of their ESP, they are superior beings.

In my family we probably get more direction than others, which leads us into certain paths of life, but we realize that no masters are hanging around on the astral plane especially to give messages to the Leek family. By this self-knowledge we become free spirits, capable of listening to the inner voices with calm confidence but never asking *who* is speaking. It is enough to get the messages in the same way that it is enough to have a famous painting that is esoterically rewarding. We do not need the name of the painting for status reasons any more than we need to put a name to the voices that give us help when we need it.

A good teacher must at no point adopt a superior “holier than thou” attitude to her students, but she must be firm and confident in all that she does, including her way of life as well as in her teaching methods. So, today, I am happy to have discarded my immature juvenile prejudices toward the ouija board and can see it objec-

tively as a means but not as an end. I no longer want to wrestle such boards away from my students, but there is a tiny satisfaction when they are finally relinquished and the student no longer feels the need for them.

Those of you who want to use a ouija board can do so, but please try it my way. Blindfold yourself, and you will find that in time this will help concentration. Do not feel frustrated and defeated if the first sessions yield only a jumble of disconnected letters that do not make a single sentence. Persevere. Always give yourself a full twenty-eight days (a lunar period) to try any experiments and keep accurate records. I like to have records kept by someone else watching my experiments. It is very disruptive to one's concentration to try to meditate alone and blindfolded, then have to take a pencil and write everything down.

Group learning in ESP is always good. A team of three people should be used in all ouija board sessions. The average person often wants to see "fair play," meaning that everyone should have a turn at the board. In many cases this could be a mistake. It is better to let two operators go for the whole twenty-eight day session before releasing one to take down the record. The forces trying to deliver a message may not always be able to retain their degree of concentration themselves, depending on the thought forms being projected. So at least give everyone a chance to get established. The greatest danger in all ESP studies is to try a crash course. Rarely have I known this to work, though of course the degree of progress will vary with all students. When a large selection of students enrolls in a class it is a good thing for the teacher to divide them up, but even this grading system can present problems. There are no two sets of figures and results that I have found that can be used as a guideline.

I like to have all of my students together for the first three months. During this time such things as attachment to the ouija board can be sorted out and the reading courses with their full discussion groups will be

established. The first three months are also useful for carefully curbing the exultant spirit in those who will constantly demand that "something should happen" at every session. The teacher should point out that the course is meant to teach; to open up areas of psychic awareness and spectacular seances are not to be expected every week. As with the ouija board, the seance has its place in teaching ESP. When a seance is held, the class, if it is a large one, will have to be divided up into manageable groups who will sit at a medium-size table, with a degree of harmony and rapport among them.

One of the worst things that can happen at a seance (and I have experienced this so often!) is to have someone who wishes to write a newspaper story want to sit in at the seance and announce, "Of course I do not believe in any of this." With fresh, raw students, having *any* bad vibrations among them at the table can be a source of danger. Therefore we should choose students who are pleasantly attached to each other and give them a chance to see what can happen when harmoniously tuned minds can produce as remarkable results as an orchestra playing a symphony. There is no danger—except perhaps personal annoyance—when experienced mediums sit down with one skeptic at the table determined to wriggle around to determine whether or not someone is hoisting the table with his knees or by some other means.

Before I allow any of my students to have a seance, I carefully explain to them that any number of faked products *can* be, and have been, used at some seances where the public pays its money and takes its psychic chance. I have seen shops in London where trumpets and diaphanous draperies are sold to mediums who wish to delude clients. But because there are fakes and forgeries in the world at all levels it should not be taken for granted that students seeking self-enlightenment and personal understanding, would want to be involved in such things. Also, if there are a thousand forged Picasso paintings in the world, this does not mean that

there is no living genius called Picasso, who indeed paints fabulous, genuine pictures on which he may or may not choose to sign his name.

I like to use a very heavy old table for seances, preferably one that cannot be easily moved by a single person. Let everyone examine it for creaks and make sure it is firmly set on the floor. A round table is best because the round shape itself has a special esoteric force about it. It is one of the earliest known shapes. I like to have the sexes alternate in position around the table, seated on comfortable armless chairs. All hands should be placed on the table but without exerting pressure on it. Nearly always some student will insist that all fingers should touch each other to make a chain around the edge of the table, but this has never been proved to my satisfaction. The link, I think, must come from the thoughts within the sitters, and physical contact may thus be quite unnecessary.

Should anyone suggest subdued lights, a skeptic will immediately think that there will be some hanky-panky work and deceit involved. For beginners subdued lighting is necessary, for it helps to create a soothing, relaxed feeling, much the same as going to sleep in a room with the shades drawn. I have done seances personally in the full glare of sunlight, moonlight, and even artificial light, including the grilling lights needed for color television. Study groups, however, should be given every consideration, especially in the early stages, when it helps to have situations and circumstances that induce relaxation and ease. The main thing is to see that the sitters are physically comfortable before starting.

Again, it is essential to have a few students who are independent of the people at the table content to act as watchers to record the session. I like one student to record conditions at the beginning of the seance: the time, the number of people and their names, and the temperature of the room. The latter is important, for when messages come through, there is always a drop in the room temperature. This is quite dramatic, especially

when artificial heat is used in the house or studio, and it should always be recorded. The second student should record all the actual messages, at what time they come and through whom, or if the message comes through the more usual way, by the table rapping or use of the alphabet, that also should be set down.

The sitters at the table should leave the recording and interpretation to those designated to do it because sometimes, if there are strong forces around, it is not unusual for the alphabet of a foreign language to be spelled out, and this can only be identified and translated after the session.

I believe that properly conducted seances can be useful in helping to develop ESP, but the motivations of the student attending seances should always be quite clearly understood. For those concerned only with messages from a departed relative, seances will not help the psychic development, whereas a group of people quietly prepared and relaxed, who are not demanding anything personal in a way of a message, will usually benefit.

The first sessions generally result in table-rapping, and often there can be some extensive table movement that cannot be controlled by anyone sitting at it. The advantage of a seance being used as a teaching session is that a simple, bare room can be used in preference to having a seance in someone's living room. Believe me, when a force does take over and manifests itself forcibly, it is difficult to restrain the table from careening across the room, perhaps changing into the Buhl cabinet of objets d'art beloved by the owner but having no meaning to the energy controlling the table. I have seen precious family ornaments destroyed by a well-energized table. This, of course, should prove something quite vital to any skeptic who thinks that a table can be controlled.

But once a group has been established over a period of time, with consistent seances attended by the same

group week after week, a strange thing becomes apparent. The table ceases to throw itself around and becomes secondary to the people sitting around it. Now messages begin to come through the sitters, and it is noticeable that many of them will fall into light trance states, recognized by an appearance of near-sleepiness, coming when the personality no longer matters and the entire person is devoted to responding to the forces of energy that are capable of transmitting messages. This is an excellent state to arrive at, and it is amazing how, after the first four or five sessions, many students hardly miss the pummeling violence of the table ricocheting around the room. Then one day there comes an awareness that it is not really necessary to sit at the table in order to receive messages. It can take its place with the discarded ouija board.

Years ago, when I was in Lourdes, I saw the pilgrims going to take the waters of the beloved St. Bernadette, most of them on crutches. Then I saw the chapel where all the discarded crutches are kept, and I was more impressed with that than with the actual grotto, for here was the evidence of success whether it came about by faith, hope, prayers, meditation, a single or a thousand saints, or some other force not so easily identified.

The would-be psychic must ultimately be brave enough to throw away her crutches and go straight into her brave new world, knowing that the magic force is within her and that she is the controller of her physical and psychic life. Then success becomes a sweet hymn of exultation that drowns out the feeble cries of the skeptics who "want to be shown things." If they took time to look around, these skeptics might find spirit-liberated people who are truly aware, who can go through life with a sweet serenity and confidence that can never be experienced by the skeptics.

Like good wine that needs no bush to proclaim it, the released psyche need not become part of a circus act to prove that it is alive and that the god within a human being is not dead.

7 Relax and Tune-in

One of the healthiest signs today is that people are becoming released from the fear of talking about their psychic experiences, even though they are still in a state of wonderment. This is the first thing that I try to teach my students; there is no need to be afraid of *any* psychic experience. Most people have to be taught that it is nothing to be ashamed of, that it does not make them so much different from anyone else. Pooling experiences for discussion rates very high in the first lessons in developing their ESP. There is less fear of being laughed at today because there is a greater awareness that what seemed previously to be a magical thing is much more common than was originally believed.

Sometimes the most delightful evidence of psychic awareness may come from famous people who staunchly deny any interest in psychic phenomena. A remarkable psychic forecast made by Norman Mailer, who has been called "the greatest living American writer," was quoted by his ex-wife Jean Campbell in an interview with the London *Evening Standard* in October, 1970, concerning a Mailer article on Jacqueline Kennedy that had caused a sensation in the U.S. at the time Mrs. Kennedy was the First Lady living in the White House. Mailer had said in the article that he felt

when he looked at Mrs. Kennedy that she would one day be involved in a famous murder case and that she really belonged on a yacht in the Mediterranean, not in the White House. When Jean Campbell questioned him about his psychic powers, Mailer answered with the usual modesty that they were small.

In June 1969 a remarkable woman named Dr. Thelma Moss conducted a seminar called "A New Look at ESP." She is a doctor of philosophy, an assistant professor of medical psychology at the University of California School of Medicine. California as a state has never been backward in exploiting ESP, so it was refreshing to see a much healthier, saner, more academic approach to the subject. A previous seminar had been held in 1965. Discussions were conducted on the appearance and disappearance of ESP, haunted houses, psychokinesis, the biological effects of the laying on of hands in the healing of plants, humans, and animals. There was also a talk on telepathy and the problems of reliability in ESP. It is possibly the most complete investigation into ESP ever conducted by highly reputable people simply seeking truth. Because of this I shall reproduce the entire program* as a practical guideline to others who may be interested in setting up similar seminars.

Such deliberate undertakings under the auspices of so many wonderful people, respected in their own academic spheres, are invaluable and should be an example to both camps of ESP—the adherents and the skeptics. I would like to see more seminars like this sponsored by every university in the world but more especially in the United States, a country that has been a pioneer in space research and should not lag behind anyone in this new research into extending the horizons of the mind.

*Program in full follows.

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Course Chairman: Thelma S. Moss, Ph.D.
Assistant Professor of Medical Psychology
UCLA School of Medicine

PROGRAM

Saturday, June 7

Morning THE APPEARANCE AND DISAPPEARANCE OF ESP

Chairman: Thelma Moss
Some Information about ESP—and
Some Information Gaps
Gertrude Schmeidler, Ph.D.
Professor of Psychology
The City College of the
City University of New York

9:00-9:45

Another "Haunted House"?
Louise Ludwig, M.A.
Instructor, Department of Psychology
Los Angeles City College

9:45-10:30

Intermission

10:30-10:45

*Accredited by the American Medical Association.

83 Relax and Tune In

Why Psi Missing? 10:45-11:30
K. Ramakrishna Rao, Ph.D.
Professor and Head, Department
of Psychology and Parapsychology
Andhra University
Waltair, India

Luncheon in the Patio 11:45-1:15

Afternoon ESP OVER DISTANCES—PSYCHOKINESIS

Chairman: Stanley Krippner, Ph.D.
Director, The William C. Menninger Dream
Laboratory, Maimonides Medical Center,
Brooklyn, New York

Telling It Like It Will Be 1:30-2:15
Jule Eisenbud, M.D.
Associate Clinical Professor of Psychiatry
University of Colorado, Denver

The Biological Effects of "The Laying on of Hands" in Plants and
Animals 2:15-3:00
Bernard Grad, Ph.D.
Associate Professor of Psychology
Allen Memorial Institute of Psychiatry
McGill University
Montreal, Canada

Intermission 3:00-3:15

The Informational Aspect of Telepathy 3:15-4:30
I. M. Kogan
Professor and Chairman of the
Bioinformation Section
Central Board of the Popov
Institute for the Study of
Radio Electronics and Communications
Moscow, USSR

Panel Discussion and Questions 4:30-5:00
Moderator: Montague Ullman, M.D.

Evening
No Host Social Hour 6:30-8:00

Dinner 8:00-9:30

ESP—The Problem of Reliability 9:30–10:30
 Gardner Murphy, Ph.D.
 Professor of Psychology
 George Washington University
 Washington, D. C.

Century Plaza Hotel
 Century City

Sunday, June 8

Morning ESP AND ALTERED STATES OF CONSCIOUSNESS
 (Hypnosis and Relaxation)

Chairman: J. A. Gengereili, Ph.D.
 Professor of Psychology, UCLA

Six Experiments in Search of ESP 10:00–10:45
 Thelma Moss, Ph.D.
 Assistant Professor of Medical Psychology
 Department of Psychiatry, UCLA

Does Hypnosis Help Telepathic Rapport? 10:45–11:30
 Morris Paulson, Ph.D.
 Assistant Professor of Medical
 Psychology, UCLA

Efforts to Get ESP under Voluntary Control 11:30–12:15
 Milan Ryzl, Ph.D.
 Research Investigator
 San Jose, California
 (Formerly at the Institute of Biology, Czechoslovakian Academy of
 Sciences, Prague)

Luncheon in the Patio 12:30–1:45
Afternoon ESP AND ALTERED STATES OF CONSCIOUS-
 NESS
 (Sleep and Dreams)

Chairman: Gertrude Schmeidler, Ph.D.

Telepathy and the Sleep-Dream Cycle 2:00–2:45
 Stanley Krippner, Ph.D.
 Director, The William C.
 Menninger Dream Laboratory
 Maimonides Medical Center
 Brooklyn, N.Y.

Dynamics of the Sender-Receiver Relationship in Telepathic Dream
 Studies 2:45–3:30
 Robert Van de Castle, Ph.D.

Intermission 3:30–3:45

The Experimentally Induced Telepathic Dream: Theoretical Im-
 plications

85 Relax and Tune In

Montague Ullman, M.D.
 Director, Department of Psychiatry
 Maimonides Medical Center
 Brooklyn, N.Y.

Panel Discussion and Questions

4:30-5:00

Moderator:

Jule Eisenbud, M.D.
 Drs. Ryzl, Paulson, Moss, Krippner,
 Ullman, Van de Castle

Summation

5:00-5:15

Gardner, Murphy, Ph.D.

FEE: \$25.00

LUNCHEON: \$2.75 per person per day (optional)

DINNER: \$12.00 per person (optional)

If you wish to make reservations for lunch and/or dinner, please include appropriate amount in your check. Visitors are not permitted at this program. Attendance is by enrollment only. No refunds will be made after the program begins.

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The sexes were almost equally represented at the UCLA seminar, the average age ranging between forty and sixty with only a sprinkling of teenagers. Suspicion apparently enters the world of parapsychology early, for one long-haired youth commented before the first session that he "expected to be taken on a bum trip." At the conclusion of the seminar he seemed to have changed his mind for his verdict was that it was "like . . . out of sight, man, out of sight!"

Irene Bagge of the UCLA Extensions Publicity Department states that, since the first seminar in 1965, interest had escalated, with an attendance of thirty per cent more although the cost of the course was the same. One of the major highlights of the present two-day program was presented by the youngest member of the panel, Charles Tart, an assistant professor of psychology from the University of California, at Davis. His controlled "out-of-body experiments" are still being talked about and should certainly satisfy any skeptic.

He placed a subject on a bed over which was installed a shelf well above the height of a very tall man. On the shelf he had placed a paper on which the numbers 25132 were written. These numbers faced the ceiling so there was no possibility of anyone being able to read them with the naked eye. Dr. Tart explained to a rapt audience that his subject, a young lady, had already performed some out-of-body traveling. He proposed to ask her to leave her body, allow her mind to float upward, peep at the numbers, then return to her body to report the numbers to the technician.

Up to this point any skeptic can think of numerous ways whereby fraud could be used: collusion with another person, for instance—even with Dr. Tart himself, for the true skeptic rarely admits that there are men in the scientific world dedicated to seeking the truth in this field. However, Dr. Tart was ready for such accusations. Several electrodes were connected to the girl's head with wires attached to a box a few feet away. The girl could not move without setting off a bell. Odds against

her receiving the correct information were calculated at one million to one. It takes a brave person to gamble against odds like this.

The girl made several attempts before she gave the correct number. Technicians meanwhile checked her alpha rhythm (the brain waves) and found a definite slowing down of the EEG at the precise time when she was successful.

Jules Eisenbud showed a film of Gerard Croiset, the good-natured Dutch psychic. He had long baffled both his admirers and critics by his accurate precognition. He rarely needs to be anywhere near the scene of a crime or other happening. The psychic, in the film made in Holland in January, accurately described two people who would be at a meeting in Denver, Colorado, in the near future. Several months later a film was made at the Denver meeting, and Croiset's description of the lady who "would be disturbed at reading page 64 in a book" was proved to be accurate. She actually *was* reading page 64 of a book on cat care and had become upset because it dealt with putting cats to sleep. All of the statements made by the Dutch psychic in the film were too accurate to be dismissed as "chance" remarks.

Even the harshest critics of ESP must have been impressed with Dr. Bernard Grad who demonstrated a "laying on of hands" healing. If anything is likely to close the gap between religion and science it might be such a session as this. Most newspaper reporters found masses of copy in Dr. Grad's evidence that plants respond to the healing power in the laying on of hands. A controlled experiment had been conducted at McGill University, Montreal, Canada. The evidence appeared to indicate that a definite life force or energy transmission occurred when a man who claimed to have healing ability placed his hands in a saline solution. This was poured over the soil in several flower pots that contained ungerminated seeds. A certain number of other

pots—as a control group for the test—were not given the saline treatment by the healer. A series of photographs taken at intervals showed the untreated seeds struggling for existence, while those treated flourished and were much sturdier.

There was no lack of variety in the second UCLA symposium, and while no one “preached,” every segment seemed likely to provide food for thought and conversation for several years to come. The California project was well prepared, colorful, with a wide variety of interests and subjects. No speaker spared himself either in his presentation or in answering questions.

We certainly need more of this type of work to be brought to the public's attention. Newspapers, television, and radio generally cooperate so that at least the message gets through to people who cannot attend the symposium. Such concentrated efforts prudently present facts resulting from research programs, but both the skeptics and the adherents still make the final decision.

In contrast to the UCLA seminar, which got off to a grand start, though of all too short duration, attempts by many universities and colleges do not seem to be very successful. I suppose this is because schools on all levels are really not as much in touch with people's needs, wants, and desires as one might think. A group in Brevard County Junior College in Florida asked me to prepare a draft for a two-year course in parapsychology for the College deans to study. I spent quite a lot of time preparing it, and sent it to the president, who took eight weeks even to acknowledge it. Finally I had a meeting with the deans, who thought it was a bit too much for the young blood of Brevard Junior College. The availability of drugs is high at this college and, as in other scholastic institutions, causes concern. Yet, mixed with a large percentage of students who used drugs as part of their awareness, a large group of students had ex-

pressed an interest in a two-year course of parapsychology. Therefore, instead of an official course, as usual, I opened my house to inquiring students eager to "rap about parapsychology." But these personal ideas of tuition in one's own house can only touch on a subject so vast that it is obviously beyond the vision of the people who run such schools.

My greatest problem, of course, in undertaking any teaching in schools on an official basis is my own religion: witchcraft. I hasten to say that I do not consider myself as a "female Billy Graham of the world of wicca," seeking to launch an evangelistic crusade once inside the sacred precincts of the great American way of life. Neither do I intend to batter down the doors of scholastic institutions in order to teach parapsychology. Yet every door in the major colleges and universities seems to open to members of faculties with the most liberal ideas, while the pushers of the drug business seem also to have free access to them. With some sadness in my heart, I cannot help but think that since everything else seems to fail in curbing the abuse of drug use in schools, and law and order do not prevail, perhaps the way to the twilight-clouded minds of the young may well be through parapsychology. Unfortunately it seems a safe prediction that scholastic institutions will be a long way behind in the study of parapsychology on any official basis for some time to come. The individual will have to try to fill the gap in this part of the development of man's awareness.

A few people at West Georgia College had an idea for a different type of psychology course, which they called "Humanistic Psychology". This program was a sincere effort to confront the important changes now occurring in the field of psychology in higher education and in society as a whole. The course would tie in an educational project to meet contemporary needs that involve awareness. These stalwart teachers wanted to create an atmosphere that would encourage the personal growth

of the students, instill in them the search for self-insight and bold explorations into the vicissitudes of man's nature. It was prepared to examine areas of life brought more keenly into focus by the crisis of our times and the consequent need for an open examination of values, standards, and means.

I received three visits from members of the faculty and entertained them for two weekends in my home so that we could more thoroughly discuss this program; in due course a very fine prospectus arrived by mail. I read it with increasing excitement, delighted to see courses on the psychology of communication; an exploration into modes of communication with self, with others, and with the environment; a study of the verbal and nonverbal conveyances of meaning. It was probably the most beautiful prospectus I have ever read; nothing was left out for producing a vital exploration into the nature of man, his needs, and his environment.

I was wildly enthusiastic and awaited a letter from the friendly visiting professors whom I had entertained. We had picked each others brains, argued, and experienced in these weekends some sort of rapport and growth that could well have a place in any academic atmosphere. Weeks went by, and I had nothing but the beautiful prospectus to study and restudy until this letter arrived:

April 23, 1969

Miss Sybil Leek
709 Riverside Drive
Melborne Beach, Florida

Dear Sybil,

In fact your letter was suitably reproaching, and there is little I can say to ameliorate emotionally the situation which our trip to your house created.

Our visit to you was made in good faith. In fact if anything it was our strong desire to bring you to this college which caused our enthusiasm and over optimism.

On return to the College, the following occurred:

1. The entire new psychology program was put under serious attack by the faculty, and it required a special open meeting—a flamboy-

ant confrontation to reduce some of the fears and uproar. I postponed writing to you in hopes that your name could be proposed later in a calmer atmosphere.

2. Meanwhile, the Georgia legislature, after a long session, finally realized our worst fears by cutting the entire education budget so drastically that all institutions in Georgia were left at a stand-still. This was just finalized about two weeks ago. The actual consequences are being spelled out to us now. When I saw you, I had been told that we would have four positions for next year. Three days ago I was told that we would have none. In fact people who had already been hired at the College have now been sent notices that there was not enough money to take them on. This is what happened.

Because we considered our visit to you an exceptional experience, Henry and I feel terrible about the outcome. This is all I can say to you now. Enclosed are two pamphlets on the program. It looks as if much of what we have here will remain on paper until things brighten up.

Sincerely,

Mike Arons
Henry Moore

In the end everything proved to be a dream that had reached paper but could not be a reality for some time. Henry Moore continued to visit me, but we were both disillusioned. Finally I heard that Henry had gone to Malaya to study, do research in small communities, and see if the intangible, magical quality called ESP was rearing its head in a less sophisticated community than Florida or Georgia. It was much worse than a child's discovering that there is no Santa Claus. To this day I feel a sense of frustration that such a brilliant project could not be put into being. Prejudices in high scholastic places can kill human beings, for in all schools, cutting off funds is the safest way to guillotine a head from the body. The corpse will flutter for only a little while.

Naturally everyone interested in parapsychology and ESP must expect opposition in these early stages of trying to get an official program going, but one day some of the sacred cows, too long fed on outmoded pseudoreligious standards, must collapse and die or be slaughtered in the violent holocaust that will surely come when man realizes he has to fight for his identity and spiritual survival. In past ages, no seekers of truth have ever had

an easy time—either religion or science has gone gunning for them. We, the present-day seekers, the pioneers into the exploration of the nature of man, are no exception.

With the great universities and colleges falling down as leaders in making facilities available for studying parapsychology, the public, eager to know more about the subject, must resort to books or to answering advertisements by people more interested in dollar-chasing than in soul-searching. In rare cases, they may be fortunate enough to be able to participate in private programs arranged by individuals who have a dedicated purpose in life, who will share their own experiences and act as unofficial teachers to the increasing mass of seekers of ancient wisdom.

One such group can be found in Indianapolis, Indiana. They call themselves Psi, Inc., with their headquarters at an Italian restaurant on North Meridian Street. Started in a small way with a few friends meeting for lunch in the restaurant, Psi, Inc., now has five hundred students and can present a program of visiting celebrities well known in parapsychology that would put a regular college to shame. Realizing the value of publicity but not avidly seeking it for personal promotion, Psi, Inc., has had adequate newspaper coverage to alert the state of Indiana that something psychic is stirring. Yet Psi, Inc., is unpretentious. Every member I have been fortunate enough to meet has a good background in his or her own experiences. There are several distinguished astrologers in the group and a general good feeling that, if anyone needs help, someone will step forth and be delighted to offer it. It is not a case of thundering away in the old evangelistic manner that was pioneered years ago in the United States. Rather, it is a complete team of seekers who have gone the route of psychic exploration, know the road, and are competent to guide others who may be unsure of themselves and their latent psychic ability.

John Macri owns the Italian restaurant where Psi

meets, and he is a fine numerologist, among other things. He is also a student of Edgar Cayce, the turn of the century prophet whose cries in the wilderness during his lifetime are now clearcut clarion calls to all who would study psychic phenomena. John Macri felt that there should be a group of people who could meet and fearlessly discuss "those unexplained-by-logic things"—such as ESP.

So he became the cohesive force, enthusiastically bringing students of psychic phenomena together with a few nonbelievers. Starting with Sunday afternoon lectures and informal "rap sessions," Psi, Inc., was born, and that was an easy birth. What was more difficult was setting up an organization that would not be confused with any religious or mystic fanaticism. To avoid the many pitfalls of dealing with unexplainable objects, Psi, Inc., was founded as an impartial "clearing house." If someone had a ghost—or thought they had a ghost—in his house or had an experience of clairvoyance or clair audience, he was encouraged to come and talk about it to the group.

John Macri is down to earth in realizing that such private enterprises are open to many "kooks," but he believes everyone should be able to have a say. His members listen and judge for themselves the validity of any claims to psychic awareness. All they offer to the public is a chance to hear about such subjects as voodoo, astrology, graphology, reincarnation, witchcraft, and all areas of extrasensory perception. A few members are parapsychologists, and they check out everything to find any correlation between the psychological and physical states of the body during moments of ESP.

Since Psi was founded, an extensive library has been built up on almost every field of psychic science as well as on various religions. Every member of Psi finds the mysteries of the mind a fascinating subject, and all levels of psychic phenomena in all areas of society are studied.

Mrs. Mary Tridle, who has worked for many years

with children and now does volunteer work at the James Whitcomb Riley Hospital for Children, has paid special attention to observing psychic ability in youngsters. Psychic children can be the most misunderstood and misinterpreted of all young people because they naturally use their imagination. It is therefore difficult to say what is naturally fantasy and what is not. Yet it can be disconcerting when a child sits down and in all seriousness tells an adult something that although generally one would be prepared to dismiss as childish imagination, later turns out to be true.

Mrs. Tridle tells the story of a child who brought to her a drawing of a woman. The child had put a yellow halo all around her. It was a strong drawing for so young a child, and when Mrs. Tridle asked why she had displayed so much yellow around the lady, she replied, "That's the sun that always sets around her." There is every possibility that the child was seeing an aura around the woman. Most children have a built-in magic, but as they grow older, adults all too often persuade them to "be sensible." A child learns very quickly to try to conform to what adults expect.

On her honeymoon Mrs. Tridle had a dream that her new husband would be in an accident. Very upset, she described to him what she saw in her "dream" or "light trance": She had seen him in a car, rolling around, and there was a bright light. She also felt that there was a connection with a train. The accident did indeed take place as she described it. Her husband started off in the car, going over a hill on which there had originally been a railroad track. It was raining, and a drunken driver came streaking toward him with full headlights on. He hit the car, but Mr. Tridle rolled out and was only slightly hurt.

Mrs. Loux, another member of Psi, Inc., is a real-estate broker who has taken parapsychology tests that indicate that she is indeed psychic and has the ability to "see" events in everyday life before they happen. She follows her ESP in her business with noticeably fine

results. She has had numerous psychic experiences that have in time proved to be right. The members of the Psi, Inc., board are not all convinced of the validity of ESP but admit to a curiosity about it. Roy Ragan is laughingly referred to as "our skeptic." Frank Dailey, Indianapolis attorney and president of the group, says he cannot yet believe in everything, but neither can he discount many of the things he has seen happen during the group meetings. Despite being a self-confessed skeptic, Dailey will also admit that he studied ESP at Duke University under Dr. Rhine, the man who first applied this abbreviation to the phenomenon of the mind called extrasensory perception and made it a household word.

Daily likes to be in the middle of the road, never quite sure. He says he is not psychic, but members tell me that he sometimes talks about certain experiences that they feel must have a link with ESP. On the other hand he does not take anything lightly and admits that there are many things that appear to be completely unexplainable by logic. It is people like Frank Dailey who supply a little zest to the Psi group, and I would recommend that all such study groups have a few skeptics in their midst. In the end their impartial outlook is invaluable, for many skeptics have become so intrigued and curious about psychic phenomena that they are always in the front row when it comes to investigation. As everyone in legal circles knows, the impartial, unemotional witness is invaluable in a court of law; the same standards apply when investigating the validity of psychic phenomena. The only necessary standard for the skeptic should be that he be openminded and not an out and out bigot. He must be prepared to study *all* evidence, both for and against, and he should be able to evaluate it by sifting the evidence.

In every case of someone's writing to a group about a haunted house, for instance, it is good to have a skeptic around to make the preliminary investigation. Some people are becoming so much in love with the idea of

having a ghost around the house that they will even try to invent one. But a good investigator will soon be able to sort out the pros and cons by determining the emotional and psychological status of the informant. Then he will determine if there is any possibility of a physical force being responsible for or causing the so-called phenomenon. He will look at the site of the "haunting," weighing up whether the house is old and creaking boards may be due to contracting timbers rather than ghostly footsteps pounding the stairs, or if wind can account for doors mysteriously opening. Next, the investigator will question as many people as possible. It may be several months before he returns to the house.

If he considers that there is a good chance that strange raps and bumps in the night or mysterious lights flashing on and off do not seem capable of being produced by physical means, then the investigator generally returns to the house with a clairvoyant and a team of qualified, interested people to keep records of whatever happens in the house. The best methods are obtained by having someone operate a tape recorder while another photographs areas in which the phenomenon has occurred, while yet another writes down every scrap of conversation.

Undertaking the investigation of a haunting should never be done lightly. Hans Holzer, the noted author and ghost investigator, with whom I have worked for so many hours, has thousands of cases in his files. Many of them do not justify an invitation. I myself am always resisting what some hostesses think must have a great appeal to me, an investigation to "come because we have a ghost in our house and you simply must see if you can talk to her." I never go to haunted houses on my own; such records would have no validity and I prefer all of my own work to be recorded, not to satisfy my ego (as some people may think) but because such records should be available for other people to study.

Psi members realize that the subjects they are delving into are controversial and may even, to some factions of

the community, carry a certain amount of stigma with them. That is why it is necessary for all such groups to keep their feet firmly on the ground and avoid being gobbled up by the mystical and superstitious persons who may be drawn to them.

The list of people in the past who have been interested in ESP is quite impressive; we need only think of Abraham Lincoln, Mark Twain, and Sir Arthur Conan Doyle for a start. So, if you are thinking about someone and he calls you on the telephone . . . if you experience something new but you *know* you have done the same thing before . . . if you visit a strange place and somehow know all about it . . . or if you stay up late at night to read a book and your wife tells you she dreamt about what you were reading—if anything at all like this happens, give your local counterpart of the Psi group a call. Who knows? They are probably expecting *you* to call!

One of the hundreds of letters that came into my office during the St. Louis development classes in ESP:


Dame Sybil Leek
c/o The Diplomat Motel
433 N. Kingshighway
St. Louis, Missouri

Dear Dame Leek:

I saw your recent television appearance here, and heard you on the radio, and I enjoyed it very much. You mentioned that you would appreciate it if people would send their own experiences with psychic phenomena or ESP to you. I discussed this with my grandmother, Mrs. Christine Wolking, and she agreed that I should write this letter, which mainly concerns her experiences.

To begin with, I should mention that my grandmother's grandmother and great-aunt were both mediums, being well known for this in the area where they lived. They were clairvoyant, and worked best when they worked together. They were American Indian, and my grandmother, who is one-half Indian, seems to have inherited some of this ability.


She and my great-aunt had a very strange experience many years ago. My grandfather was in the hospital at the time, in very serious condition, and Aunt Clara was staying with my grandmother. They had been to visit him that day, and he was very delirious. In his



delirium, he told my grandmother he was going to get out of the hospital and kill her. That night, she and Aunt Clara went to bed, and she was just dozing off when Aunt Clara sat up and said, "My God, Christie, it's George!" My grandmother looked and saw my grandfather standing at the foot of the bed. Naturally, they were petrified, because they thought he had managed to get out of the hospital, and had come to harm her. Finally, one of them got up and turned on the light, and he disappeared. They had seen him so clearly that they thought he must still be in the house, so they turned on all the lights and searched the whole house, but couldn't find him. When they called the hospital, they found out that he had been there all the time, but at about the time he appeared to them, he had reached a crisis and had almost died!

My grandmother very often has dreams that come true. Her mother, who is dead, often appears in these dreams and tells her things that later come to pass. My grandmother's father hated her mother's people, and would let his family have nothing to do with them or even mention their names. Consequently, my grandmother had many relatives she had never heard of. About two years ago, her mother appeared in a dream and told her she would soon hear from some relatives she didn't know existed. Two days later, she received a letter from a cousin she had never heard of, who had somehow tracked her down.

Recently, she dreamed that her friend's son, who had joined the service, would be sent to Saigon. About a week later, they heard that he had been sent there. She has dreams like this very often.



I also have had a few dreams that came true. Once, I dreamed that a friend of mine at work and her fiance were in a car accident on Highway #70 under the Goodfellow overpass. I dreamed that their car struck the bridge abutment. This dream was so real that I woke up crying. I told my friend about it the next morning. About a week later, she came in and gave me a peculiar look, and said, "Please don't dream about me any more." She said that she and her fiance had been driving on Highway #70 the night before, and just as they went under the Goodfellow overpass, they saw a pole standing right in the middle of the highway. They had to swerve quickly to miss it, and he managed to stop the car just inches away from the bridge abutment.

I am very interested in ESP and psychic phenomena, and have done a lot of reading on the subject. I feel that you are doing a good thing in bringing this to the public's attention, and hope you will return soon to St. Louis.

Yours truly,

Mrs. Lynda Lohaus

8 Seeing with All Your Senses

A great deal of interest has been shown in people who are able to identify colors with their fingertips; as usual, opinion is divided on the validity of such accomplishment. The July 1963 issue of *Fate* Magazine presented a report of a twenty-two year old Russian woman, Rosa Kulshova, who could read with her fingertips. Two research workers, Ostrander and Schroeder, recently returned from Russia and wrote a book in which they described seeing such experiments performed with other Russians at the Biological Communication Center in Moscow.

Nearer to the home front, there is a Michigan housewife who can identify colors in the dark by using her fingertips. This report came from Dr. Richard P. Youtz, professor of psychology at Barnard College, who had spent some sixty hours testing the fingertip "sight" of Mrs. Patricia Stanley of Flint, Michigan. She discovered this unusual ability as long ago as 1939. Remember that this was before many people were conscious of Dr. Rhine's formulation of the concept extrasensory perception.

In 1939, when Mrs. Stanley was a senior student at the Owensboro, Kentucky, high school, her science teacher was Miss Mary Barrett. She gave her class a blindfold test, asking them to identify common objects by feeling

them. One girl, Patricia Ainsworth (Stanley) was so accomplished that she not only could identify all of the shapes and objects but also was able to give the color of the objects she handled. So impressive was this to Miss Barrett that she asked her friend, Dr. Marian Gillim, to attend a special demonstration by Patricia. This time she was not only blindfolded but a bag was put over her head so that there was no chance that she could be squinting between the folds. To Dr. Gillim's amazement, Patricia was still able to identify all the colors.

In 1939 such tests in relation to ESP were scarcely even considered, and Patricia basked in the admiration of her school friends.

In January 1963 the world press picked up the story about Rosa Kulova, the Russian woman. Naturally most of the world was suspicious, but the case was soon confirmed by the Soviet Academy of Sciences, scarcely a body to be laughed at. American experts, however, remained skeptical, perhaps feeling that anything coming from Russia must be tainted. Among the skeptics was Dr. Youtz, who freely discussed the Soviet report and his opinion of it with other members of the faculty. By this time Dr. Gillim had become professor of economics at Barnard; and she recalled the incident of the student in Owensboro who could identify colors by fingertip "sight."

Dr. Youtz admits that, although he was trying not to be impressed by his colleague's story, he had no reason to doubt her sincerity. Most of all he had a conscience; when he asked himself if he did indeed have an open mind, he finally decided that he would like to meet Patricia. Professor Gillim wrote to Kentucky and asked her friend to try to locate Patricia Ainsworth. This she was able to do, although a lot had happened in twenty-four years. Patricia had been married in 1955 and had moved to Flint, Michigan, where her husband, Ferrell Stanley, was employed at the Ternstedt plant of the General Motors Corporation. Since being married, Pat Stanley had certainly not spent any time studying ESP or thinking

of her girlhood moment of fame at school. She had not even mentioned it to her husband, and when Dr. Youtz went to Flint to visit her in April 1963, she was reluctant to talk to him. She also admits that she felt she could not repeat her accuracy of the previous experiments so long ago. But because Dr. Youtz had taken the trouble to locate her and had traveled to see her, she felt she had a duty at least to try to help him, even though she was sure he would be disappointed. Dr. Youtz impressed upon her that the experiment would be in the sincere interest of science and education and might well be a means of helping blind people to see.

This time, with years of experience and increased knowledge of the ESP scientific methods available, the tests were to be much more stringent. Nothing was to be left to chance. Many of the experiments were conducted by Dr. Youtz in the presence of Dr. Donald DeGrant, professor of physics at Flint College at the University of Michigan. Special equipment was brought in: a plywood box painted black, inside and out, with two armholes in the box attached to sleeves of black velvet in double thickness with elastic at the wrists, rather like the bags used by photographers to change camera film without the aid of a darkroom. For the test, three specially designed cards were put in the box through a door in the back. There was a red square on one card, but the other two had blue squares. All cards were of the same size, texture, and thickness. To be quite sure that no special texturing could indeed be picked up by ultra-sensitive fingers, identical transparent plastic covers were placed on each card, held securely in place by heavy black tape.

Mrs. Stanley was brought in and asked to select two cards of identical color and to name the color. Slipping her hands and wrists into the armbands, she fingered the cards and chose two cards, reporting that they were blue. She accomplished this feat five times, at no time seeing the cards, nor was she informed that she answered correctly. In most ESP experiments there is no

one standing in the wings applauding when a hit is achieved. It is a very cold, forlorn experience to be a guinea pig for such scientific investigations, as well I know. To pick the colors accurately, there was a chance of one in three, but to do this five times in a row gives a chance of one in two hundred forty three. Patricia Stanley did this series over and over again, many different colors being used, raising her chance of being incorrect to one in ten thousand.

Yet, even while conducting this experiment Dr. Youtz had stated to newspaper reporters that he does not believe in extrasensory perception, telepathy, or clairvoyance. How much further can one go to be the complete skeptic, yet be open-minded enough to conduct conscientious experiments? But he appeared to have taken all possible precautions so that telepathy could not unconsciously account for influencing the result. Another spectacular experiment used employed fourteen pieces each of identical cloth specimens of red, blue, yellow, green, blue, purple, black, and white. These were all jumbled together in the light-proof box supplied by Dr. Youtz. Again Mrs. Stanley identified the colors and matched them up. This test was staged three times, and she was double-blindfolded. Again she was not told the results of her identification. The final score which Dr. Youtz recorded was:

1st runthrough:	11 correct out of 14
2nd runthrough:	13 correct out of 14
3rd runthrough:	12 correct out of 14

Odds against such a score are over a million to one. It is interesting to note that when Mrs. Stanley made a mistake it was in distinguishing between white and yellow. Even her mistakes were consistent!

The good doctor was not in a quandary since he did not believe in ESP; yet he was faced with evidence that some nonlogical reason allowed Mrs. Stanley to sense color through her fingertips. He could not think of any known physical or physiological nature that could ex-

plain such results. That, in my opinion, just about forces him to accept that there *is* something beyond his comprehension, and that is ESP.

Mrs. Stanley was not helpful in trying to explain it and quite wisely refrained from trying to. After all, she had performed and produced. Now someone else must do the research work and come up with an explanation if they could. She said she had to rub the cards with her fingertips several times before she could identify them, but one advantage of ESP tests of this nature is that there is no hurry; if she took a full minute over each card, it did not really matter. The whole point is that she had a high rate of accuracy.

She said that light colors seemed to be smoother, thinner, or lighter in weight, while the dark colors were thicker, rougher, and heavier. She must also feel warm when she fingers the colors. An experiment showed that at all temperatures below 75 degrees Fahrenheit there was a noticeable drop in her scores, but if the cards or her fingers were put in warm water, the disability disappeared.

Skeptic or not, Dr. Youtz extended his research to testing 125 Barnard psychology students. Preliminary tests showed that 5 per cent could get good scores, but this later increased to 15 per cent. Further work has been sponsored by the National Institute of Mental Health, in Bethesda, Maryland, in an effort to see whether devices can be developed to help the blind. Whether or not one believes in ESP, it is essential to know if this ability to sense color through the fingertips is common in the population. Meanwhile the Russian School of Biological Communications continues its experiments, and to date their ratio of success has about the same scoring rate as Dr. Youtz. The Russian view is that anyone who has this ability, even to a very slight degree, can be taught to develop it and, with practice, gain higher scores.

Comparison of the reports of the experiments conducted with Rosa the Russian and Pat the American is interesting. Although Pat can distinguish colors in the

dark, she cannot identify any printed words. Rosa can read printed texts, music, and recognize photographs and art, but needs to be in the light to do so. This gives any skeptic an idea that Rosa as a person could possibly be accused of cheating, but we should not forget that the Russian Institute of Science has some very dedicated men in it who would scarcely condone this. There simply is not enough national prestige in these ESP experiments to warrant connivance and cheating by highly placed scientists.

In January 1964, Dr. Youtz persuaded Mrs. Stanley to come to Columbia University for more tests, which he conducted with John Lentz. The whole series was a complete failure, *with* Mrs. Stanley saying she did not feel comfortable and Dr. Youtz unable to explain either her fears or her failure. At first he thought the weather could be the reason, knowing that he had already established that Mrs. Stanley liked to feel warm. But in Columbia University, she did not respond, even when her hands were warmed in hot water. Naturally John Lentz was disappointed, and many people are only too keen to remember when an experiment fails. It is like remembering the bad performances of a popular folk group such as the Beatles. Once an idol falls from favor, the public is quick to be critical of all other performances.

In my opinion, Mrs. Stanley's failures are just as important as tests for ESP as her successes for this reason: ESP is a spontaneous thing; once Mrs. Stanley was exposed to the somewhat cold academic and scientific approach she could have experienced a feeling similar to stage fright, to which even famous and competent actors fell victims. I have such a tremendous resentment myself these days over being used as a superior sort of guinea pig that I think this resentment could impair future scientific tests. I became bored with such tests years ago, yet I have flashes of ESP in my everyday life that are completely meaningful and useful. It was for this reason that I always tried to keep my classes in St. Louis on a friendly and most unclinical level. I am

absolutely convinced that once a person begins to feel she is being treated like a guinea pig, when her status as a human being is ignored, even though in the interest of science, then the spontaneous sparkplugs of ESP become dulled.

I have not seen or heard of one report that takes into account any of Mrs. Stanley's feelings or noted her psychology. When she was a student, she probably saw the experiments in their original form as fun and the admiration of her fellow students as a bonus. Later, as a married woman with responsibilities, she could have been overawed at the realization that she was potentially an important cog in the wheel of science. It is also known that Mrs. Stanley is a dedicated homemaker, thriving in her own household, content with her four children and husband, enjoying gardening and sewing. Anyone who becomes an official guinea pig for experiments is deprived of many of the happy, wonderful things of life.

Most of all, Pat Stanley could have been bewildered by suddenly being plummeted into the limelight, constant interviews being forced upon her. Nothing is more destructive of retention of identity with the human race than being transplanted from a happy home life to the glare of spotlights and cameras and having to answer thousands of questions. Really the guinea pig of an experiment is the wrong person to question. I am aware of this in my own life. There are too many things to which I cannot know the answer, especially when someone says, "What does it feel like to be in a trance?" Frankly, I do not know. I do know, however, what it feels like *before* and *after* a trance session, but the time in between is a lost, twilight world. It was only as I passed my fortieth year that I wondered what had happened to me in those lost hours. I want to do the Herculean task of catching up with living to make up for them. No, the guinea pig is not the one to ask about the experiments any more than one can interview the animals used in vivisection.

Every occultist has, it seems, a potential touch of Madame Curie in her, if we are to believe the ardent parapsychologists pursuing their research programs. Once Mrs. Stanley became conscious of being important, that other people's reputations as investigators rested on her ability to be accurate, she flunked the course like an overtrained athlete. Let her stand forever in the history of ESP on the first tests she made in which she acquitted herself most admirably.

There is nothing of the mystic or visionary about Mrs. Stanley. Like many people she is barely conscious of extrasensory perception, so how can she be asked to give a straightforward answer to how she reads with her fingertips? That she does not know is no detriment. She may not be as well developed psychically as the Russian Rosa Kulshova, but she probably leads a much happier life on her own ten-acre homestead. She has played her part in psychic history, and we should not disturb her chance of being happy as a human being. I am convinced that whether or not she knows what ESP is all about, she will always have this built-in radar. She is perhaps lucky that she failed the university research test because I cannot believe she has the physical stamina of Rosa, who has been at the mercy of psychologists, neurologists, cyberneticists, physiologists, biophysicists, and occultists. All have produced papers on her abilities, and she has been subjected to sensitivity tests on several areas of her body, not just her fingertips. According to the USSR Academy of Sciences, Rosa has genuine light receptors (organs of vision) in her skin. I doubt if it does *her* much good to know that she has about ten light-sensory elements in each square millimeter of her fingertips.

It has also been established that in the light-sensitive areas of her skin are receptors similar to the cones of the human-eye retina that differentiate color. Man's color vision is three-dimensional, each cone having three light receptors. One reacts to red, another to blue, and still another to green. So Rosa's fingertips have the same

three light receptors—for red, blue, and green—and subsequent studies showed that their sensitivity corresponds exactly to the cones of the eye. Thus, as the eye glances rapidly from red to gray, it sees blue; so Rosa sees the same color changes with her fingertips.

The Russian scientists also state that the phenomenon called light inertia, which explains why we do not see the fluctuations on the movie or television screen, also operate with Rosa (and presumably would with Mrs. Stanley). We are not conscious of it, but the eye is constantly moving; if such movement stops, the eye ceases to see. Both Rosa and Mrs. Stanley said they had to keep their fingers moving when trying to identify color.

The conclusions reached by the Russian scientists, who seem to take their biological communications more seriously than we do in the United States, is that many people have this ability to see with the fingertips, but in all too many people it is latent. It would also seem that all this research points to a "tactile-optical" sense, something like vision being connected to the vision center of the brain. Eye vision takes in the whole object at once, but the fingers have to unfold the vision gradually. In short, the tactile-optical can break down vision into small segments, and people who have it in a high degree of sensitivity can separate one color from another and see it as a whole. In time this extra sense may enrich our knowledge of the optic sense organs. It could also add a new dimension to psychology teaching methods and to numerous other areas of cognition.

It was because I believed that tactile-optical areas are indeed latent in people who are not even aware of the enormous potential contribution they could make to science that I introduced many lessons on color research in my lessons in St. Louis.

My most sensitive student—not only in this particular area—proved to be a Franciscan brother who worked with the Franciscan Missionary of the Sacred Heart of Jesus at Our Lady of the Angels Monastery in Eureka,

Missouri. He was most cooperative in doing all the homework I set for the class while I was in California, where I tried to conduct long distance tests. I am convinced that the periods of meditation in which the brother engaged every day as part of his religious training was helpful in achieving such fine results with him. In every lesson I impressed on my students the need for meditation, which is about the hardest thing to achieve for those who are tense with the pressures of modern life. Within a year, though, many students who were convinced at first that they could never achieve meaningful meditation suddenly changed for the better. One of the greatest mistakes is to tell anyone he *must* meditate for a *specific* length of time, but I rarely had a student who could not find time for at least four lessons. Some even went so far as to set the alarm clock to tell them when the meditation period was over! The helpfulness of *being together* regular group activity seems to be important, for those who have had some experience in meditating can help others to achieve results. I shall digress to explain about meditating.

The first step should be one conducive to relaxation in a pleasant room or wherever the subject feels comfortable and then setting aside a part of each day in which to relax. Yoga lessons help, starting from the basic "corpse" position— simply lying on the floor and gradually letting the body relax and become limp. Or try the cobra exercise, lying prone on the floor with the arms crooked at the elbows, the head turned slightly to one side; gradually, to the count of eight, let the upper part of the body unfold while the navel still remains in contact with the floor, then to another count of eight, let the body slowly return to the original position. The higher the count goes, the more relaxed the body becomes. I increase the count by two each lesson. So it became "raise head and shoulders, still keeping hands and navel in contact with the floor, to the count of eight," then ten, twelve, fourteen, sixteen, and even eighteen.

Most of the people could achieve this slow, unwinding process as far as the count of sixteen, but I can generally make it to the count of thirty-two. In Yoga there are no rushed, jerky movements. It is not enough, however, to relax only the upper part of the body, so another exercise is necessary. In this the subject, lying on his back on the floor, very very slowly raises each leg in succession, pointing the toe outwards, as high as it will go. Many seemingly fit and athletic types find it difficult to do any exercise slowly. I used the count of eight as a basis in this exercise, increasing it gradually. Lessons in yoga enable a person to be in control of various parts of the body. The exercises can be done, irrespective of the size of the person, but please do not confuse yoga with the muscle-increasing exercises or Dancerrama. Our aim is to relax the body in order that the mind and spirit will become relaxed. When it is achieved—and it *can* be with regular practice—then the student is able to forget the tensions of the world and it is easier to go on to sensitivity experiments. Now, let us go on:

Brother Thomas was a fine student, a great help and inspiration to all other students, especially some who felt they were not obtaining the instant magical results that so many people want *to see* within the first three lessons. His ability to describe scenes in different part of the country was remarkable, and he accurately described my mother's home in England, although it had never been discussed. I have found that in helping people to develop ESP it is not unusual for strange areas of awareness to develop and dominate. While the brother was a fine all-around student, his main ability was to be able to see events happening in another person's home. I was amazed at the interest of so many of the other brothers in the experiments. Brother Thomas told me that those who could not be released from the monastery were always eager to hear a report of what had happened at the classes. Brother Thomas worked in the infirmary and we both knew he had great healing

power in his hands. I am sure he brought solace at all levels to the sick people in the infirmary. He was passionately dedicated to trying to help his fellow men and, having an open mind, he understood that there were certain areas of ESP that could help him in his chosen work.

I am therefore including here pertinent excerpts from his own reports through the three months of experiments because I think these will be helpful to others who might be worried that researching in ESP could be contrary to their religious beliefs. The period covered was from April 6, 1966 to July 16, 1966.

Franciscan Missionary Brothers Of The Sacred Heart of Jesus
Our Lady of The Angels Monastery
Eureka, Missouri 63025
J.M.J.F.

April 6, 1967

Dear Sybil Leek,

It is a long time, and I have not written nor heard from you. From the amount I see of your activities and writings I see you do not have the time. When are you going to be in St. Louis again? I would like to see you. Also, you mentioned possible experiments together.

I have found much interest here in St. Louis in parapsychology. More than before your visits to town. Books at the library are hard to find because of this. Several of the persons I have talked to would like to form a group and work together, but so far we have no leader.

I received much interest from a young Franciscan priest who does much travel and has met several other priests doing experiments here in the US and in Brazil.

Although many of the people I see and have talked with I feel often need more help from a psychiatrist than from a book on parapsychology, I still have a keen interest in this.

Brother Patrick, my room mate at school, has spent several days in experiments with the divining rod and the pendulum and has passed the time both profitably and constructively. But my scientific mind did no documentation of this.

Undocumented (but could be) I managed to locate the piece of furniture in which some silverware was hidden. I told the people that it was upstairs in a secret compartment in a small chest. Later they told me they checked upstairs but could not find it. Two weeks later, they told me it was found in the living room, in a secret compartment in a small chest there, so I picked up a pencil and drew the chest, which turned out to be a commode. The living room did have the bay window I had previously described to them and faced in the same direction. . . . I also described two homes. . . .

Do you have any pointers on Astral Projection? (I get to the stage where my body goes to sleep, my mind is still active, but then it too goes to sleep.)

May God grant you His peace,

Brother Christian, OSF

Results of some experiments of Brother Christian and others:

Brother Christian reports:

For the periods of concentration, I used a glass of water for the first 10 days. Then I began to use a large (3") lens. For the first week I just rested on my bed. But, then I began to sit on the floor with my legs crossed. I found that by assuming this position and looking into the lens I immediately began to concentrate; or just assuming the position. In the morning during meditation I would start it with a period of concentration on a reflection of the lights of a pew in front of me. Although the heat some mornings was in the upper 90s I did not fall asleep. I began early in concentration to go into a self-hypnotic state; but as I progressed I found (through reading) that instead of going into a deep sleep I would elevate my "self" to a higher plain. . . . I could go into deep concentration, and then consciously elevate my "self." The "self" which I speak of is the spirit or soul, or power which can leave the body and travel, "see" by clairvoyance, etc. I found that later I could go into this state by my own will, without the aid of an object. I have also used this to stop headaches, etc. like Coué, or change attitudes, or habits; or just develop better "self-control . . ."

JULY 1: And for the rest of the month my morning meditations have been excellent. I have fewer distractions or wander off but stay on the point, stay closer to God, make better resolutions than ever before. I sleep but keep my eyes open the whole time. Concentration (Con.): I thought of a friend whom I have not seen in 6 years. I received an image that he has just been married in the last several months. His wife has black hair and they were up at a lake home which has a set of cupboards and closets separating the two bedrooms. I will have to check on this on my vacation in the next month.

JULY 2: I called you in town and described your mother's home in England.

JULY 3: Con. period approx. 10 min., although eyes became tired.

JULY 4: Although I was very tired in A.M. I still stayed awake.

JULY 5: Tonight I started to use the lens. When I progressed into the concentration period, everything turned black. I felt very peaceful in this period. Then, there was a "flash of lightning" (there was no light-

ning outside. What is this?) I felt I would like to "enter" this black area. I felt in this area a freedom. . . .

JULY 6: Fair con.

JULY 7: I thought of space, as if I were traveling through the stars. (This occurred several times to the end of the month, probable about 15 times.)

JULY 8: Med. 30 min. did not close my eyes although the chapel temp. (was) about 75--80°. Tonight I started my paper (color) test. I usually did these alone due to the hour (approx. 10 P.M.) so I have few witnesses. These were with the 49 pieces. (7 squares of each of the 7 colors.) The usual test ran in a series of 7--14--28--35--42. (1/7--1 right out of a series of 7 papers taken at random out of the 49 pieces tonight was 3/7. Just to check myself I reached in the envelope and said to myself "The first color I pick will be orange." It was. . . CON. I saw the "stars" just like science fiction. I could look down on the earth. So I decided to go home. I saw my mother on the stairs going to bed. My father was near the downstairs bathroom talking to my mother. My mother was wearing a light brown bathrobe, with a dark circular pattern in it. My sister had on two-piece red and pink, frilly, feminine, shorty pajamas. My mother fell up the stairs about ½ the way up. "I" went down the basement where we stock our antiques. My family collect "junk" too. The shelves where my father had about 30 clocks were moved. In place was a large heavy oak table (this is "new") about 6 by 10.

(A telephone conversation about several days later showed it was my sister on the stairs and fell, wearing my mother's new bathrobe. My mother had just bought the pajamas for my sister. And the shelves in the basement had been replaced by a "new" large heavy oak table.)

JULY 9: Before concentration, 10/49. After Con. Although Brother Patrick and myself have often called blue for yellow and converse, in the 10/49 I called 2 blue for 2 yellow; one yellow for a blue. This calling of the complementary color several times both in clairvoyance and telepathy tests.

JULY 10: 11/42. Did better on this part of the trial when I proceeded rapidly and the answers were given more rapidly.

JULY 11: 10/28 A.M. temp. in chapel 82°.

JULY 12: Too hot, too tired, too late.

JULY 13: 7/21.

JULY 14: I thought about your house in England. Then I think I saw you in the woods. The woods have oak trees because I saw nuts on the ground. You were in a white dress. 12/42.

JULY 15: 9/28. Today I told Brother Michael about the confirmation on the night "I went home." So he asked me to tell him about his home. I got into position, after he had told me that it was a small town in Iowa. So I did. But, then came the question, "How did you do that?" I think I am beginning to know. This was a case of telepathy.

JULY 16: Tonight we were up at the villa with Brother Patrick with 3 other Brothers and we did colored paper tests. Results: Brother Thomas 3/14. Brother Daniel 1/14, possibly negative results. He believes it is all pure chance. Brother Patrick 6/14. . . . He and I have been doing psi work esp. with colors for about 3 years. Myself . . . 5/14.

(Signed: Bro. Thomas)

Then I told Brother Thomas what his house looked like (see affidavit.) Then at the same time Brother Patrick was telling Brother Mario about his home. Both of us had never been to these places, but in Brother Thomas' case we knew that it was a ranch-style home. Afterwards Brother Mario asked me to tell him about his home. I could not. Then he told me it was in a Polish end of town, in a series of red apartments. I still could not tell him about his home. But I told him there was a buff building on the end of the block; that it was higher. Then I "saw" a . . .

I told him that it was a church. Later on in the week I tried to tell him about his home. I described the entrance with a window up above the door. The flight of stairs, the color of the wallpaper in the living room, and some of the kitchen and the broom closet.

(Signed by: Br. Mario OSF)

I found that I could not "read" his mind as easily as the others. Nor could I do the same to my Superior. It was almost like I or the others were not permitted there. Or the mind was closed. Although I got several things right, I could not give the descriptions I had given to others.

JULY 17: I told the Naggis about Elda's boss's office. This was spontaneous as on the other occasions. Just "tell me about . . ."

JULY 18: Today a patient died. The day before, I had *thought* he should have been anointed with the Sacrament of the Sick, when the Chaplain was on the floor. This patient was in good health, about 60 years old, and complained of gastric upset. . . . He was anointed soon after. Tonight I told Brother William about his home. (Color results:) 8/14.

JULY 19: 7/15.

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JULY 20: 11/28. The first 7 were not hits, then concentration. I have found that I can get more hits if I concentrate on one piece of paper, then "see" it with my mind.

JULY 20: I tried to go home. When I asked for telephone confirmation I found I was wrong . . . in the clothing I saw. . . .

JULY 21: 4/7 with Brother Gerard after he had gotten 0/7.

JULY 22: 8/14.

(Signed by: Brother Gerard
OSF)

JULY 23: 9/14. I fear each time I do this test that I will get back to the 2/7 or 28% again. . . .

JULY 24: I did the playing cards in the envelope with the Naggis. 10/21. Results: Hits in RED: Envelope

- #1 . . . 9—club
- #2 . . . 8—diamond
- #3 . . . Q—spade
- #4 . . . 2—diamond
- #5 . . . K—club

Then for the fun of it I told them about a friend's home in Eureka, Missouri, and how to get there. There was about 60% hits. I described the furniture, the color of walls, plants, the number of homes around this home; the yard, the direction which the house faced. 10/21 . . . then just for the fun got 7/8. The last card was wrong.

JULY 25: Nothing.

JULY 26: 13/21 . . . noticed the first color in my mind is usually right.

JULY 28: Nothing with the automatic writing. Did the psychometry with Brother Mark. . . .

—Finis—

Guessed 9 correct colors blind-folded—the touch system (9 out of 21.)

(Signed by) Brother Mark

AFFIDAVIT BY BROTHER MICHAEL

On the 15th of July, Brother Christian told me about my home. I told him that it was located in a small town in Iowa He correctly placed the home near a large creek, separated by a grove of trees (almost like an orchard) near the east of the house. The road in the front (south) of the house. The white color of the house, the Early American rug and furniture in the living room. Brother incorrectly said there was

a fireplace on the north wall, but correctly placed the air conditioner, the kitchen, the screened porch, the field on the west side of the house; the garage; the outhouse, the woods to the north of the house. He incorrectly placed the living room and the porch on the east of the house. They are on the west side. And the kitchen, although he said the kitchen was on the south side of the house. Brother Christian has never been to my home, nor have I told him about it before.

(Signed) Brother Michael
OSF

AFFIDAVIT BY BROTHER THOMAS

On the 16th of July up at the Villa, Brother Christian described a cove in the entrance; a clown picture above my television; wall to wall rug, but he was wrong in the color. (He said it was light brown. It is reddish.) He described the bathroom He said it had black wallpaper with a white pattern. I said it was not white. He said it was silver. I asked him what color the tile was. He said that it was pink. Then I asked him to describe the basement the paneling on the wall, the red and black floor tile; the chandelier; the round table with 4 straight-back chairs . . . and the blond color of the table; and the blue bathroom.

(Signed) Brother Thomas OSF

P.S.: During the time Brother was describing the bathroom I was thinking of the kitchen. And during the time he was describing the basement, I was thinking of the upstairs.

B.T.



PLACES WHERE RESEARCH IN ESP IS BEING DONE

The cities noted here in Russia and in Eastern Europe are those in which research in ESP is particularly active with a rather heavy concentration in the U.S.S.R. For some time Soviet scientists have been exploring the possibilities of using ESP as a communication link between manned space satellites and stations on earth in addition to more ordinary research devoted to discovering more about the nature of man and ESP in general.

9 Beware! ESP at Work

In the Soviet Union today there are seven centers in which research in ESP is being carried out. There are also three centers in Czechoslovakia and one each in Poland, East Germany, and Bulgaria. While these countries may have their political troubles, they all seem to believe that many answers to the mysteries of the brain lie in future research into ESP. They also agree that the fact that people possess telepathic powers is indisputable and that it seems unreasonable not to acknowledge manifestations of it simply because they are not commonplace. A Soviet academician, P. A. Rebinderone, one of the leading physicists and chemists in the U.S.S.R., is quite convinced that his country will be the first to reveal all the secrets of ESP and that, by accepting that it does indeed exist, the Russian scientists have bypassed some thirty years of slow research that has been done in other countries. In the United States, for instance, all effort seems to go toward proving the *existence* of ESP instead of proceeding from the premise that it has been around for a long time and was not recently discovered.

The strangest thing revealed in current U.S.S.R. research is that many scientists are alert to the fact that the value of deep emotional ties and links should not be ignored. I know from personal experience that (I am

always much better) at working with a parapsychologist with whom I have a great friendship and personal rapport. For this reason my best results have been with Hans Holzer. Dr. S. Gellershetayn, another U.S.S.R. scientist, is urging fellow scientists interested in ESP to design experiments around identical twins and blood relationships because of the emotional link between such people. Such experiments could open many doors and build a launching base for an exciting journey into the unknown. The realm of clairvoyance, in which a person could catch a glimpse of the future and remember it, must surely be as exotic and exciting as a journey into outer space to the moon.

A great deal of work is also being done in the U.S.S.R. in working with animals. Most people who already have some slight understanding of ESP know that animals have this mysterious radar within themselves. Bats, of course, are the obvious examples; far more research has been done on bats than many people imagine. But remarkable cases of information being transmitted can be uncovered in living nature. Dolphins, for instance, use sonarlike devices for communication and the dreaded, often despised rattlesnake is highly sensitive to infrared radiation. The rattlesnake can sense temperature variations that measure in thousandths of a degree. Some species of fish and sharks are sensitive to scents in quantities as small as one hundred billionth of a gram per liter of liquid. Bees, flowers, and butterflies have been found to be receptive to ultraviolet radiation.

If animals, fish, and insects—all of whom are thought to be far behind man in development—have such mechanisms to handle biological information, it seems logical to believe that men should possess an even more sophisticated mental and sensory mechanism.

Love may be the answer in the end for perfect results being obtained in ESP experiments. Had it not been for the stimulus of what is essentially love, research into the subject of ESP might never have gotten off the ground originally in that most materialistic of nations,

the U.S.S.R.. Many years ago a famous dog trainer called V. L. Durov developed an ability to "talk" to his dogs telepathically. As a result of his spectacular successes, he was given facilities to carry out research at the Zoopsychological Laboratory in Moscow. Long before this, his training consisted first of creating a deep emotional bond of affection between himself and his dogs.

In one case the dog was given a telepathic order to find an object unknown to him. This object was placed in a room in which no experiments had previously been conducted. To make the experiment as difficult as possible, the target object was to be something hardly within the normal cognizance of even the most highly intelligent of dogs: a telephone directory! This was placed on a table, above the normal eye level of the dog and covered by several other books. Two other tables in the room also had many books on them.

Durov began the test by very gently taking the dog's head in his hands and looking straight into its eyes. This was done in a different room from that in which the telephone directory had been placed. After a few moments the dog was released and ran to the neighboring room; there the dog stood on its hind legs at one of the tables—not, incidentally, the table that held the telephone directory. He then stood on his hind legs at the other table, decided that there was nothing he wanted from that one, and proceeded to the third table. He pushed aside the books covering the telephone directory, then pushed the latter with his nose onto the floor in order to get a firm grip on it with his teeth, returning with it to the other room in which Durov was waiting.

It was this man and dog experiment that started a huge wave of scientific interest in ESP and resulted in the establishment of seven centers of investigation. Whatever we may think of the Russians and their regime, in most scientific efforts they are both very thorough and always seem to have enough financial backing for their experiments.

Dr. Milan Ryzl, who holds a doctorate in physics and

chemistry from Prague University and has an international reputation as a parapsychologist, witnessed many of the tests made by Durov and his dogs.

Professor Leonard Vasiliev of Leningrad University, unfortunately now deceased, continued the work started by Durov. The latter, we should remember, was a professional animal trainer with a great love for his dogs and perhaps was not much interested in being a professional parapsychologist. Professor Vasiliev began his experiments in telepathy by using hypnotized subjects. He found he could put them to sleep and wake them up by thought alone. His most spectacular success in this field was controlling, in this manner, a peasant woman in Sebastapol, just one thousand miles away. It is doubtful if he knew the peasant or had any rapport with her, and so it would seem that while love may make the majority of experiments easier, it should not be construed as being the only necessary ingredient. Durov was able to communicate with his dog through rapport on a level that transcended the usual idea of love, but Professor Vasiliev seemed to prefer the majority of his experiments to be much more abstract. The point is that both were successful. Thus the vast expanse of ESP and its ability to work irrespective of time and space again manifests itself. People like Durov are probably content that it works, but the nature of a scientist is to prove everything, step by step, which is where ESP seems to defeat some of the greatest brains in the world probably because these same brains have a "limited" scope themselves since they are trained to accept logic as the be-all and end-all of wisdom. So subtle is ESP that it can manifest itself in anyone, whether they are believers or not, at any time and in some remarkably nonlogical places.

Many readers may remember the terrible tragedy that struck the little Welsh mining village of Aberfan a few years ago. One hundred and fifteen children were killed in their schoolhouse when (a coal tip) slipped down the mountainside and ripped the village apart in

a disaster that shook the world, probably even more than the recent dreadful earthquake in Peru. Such tragedies are always felt more when we can visualize one of our own children in similar perilous circumstances. Yet from the fatality of Aberfan, we are able to record two examples of ESP working. Mr. Trevor Jones, an ironmonger (hardware owner), had for many years felt that his young daughter Eryl would not live to be a teenager, but he could not explain this. His fears were realized when Eryl, his ten-year-old-daughter, was reported one of those killed in the obliterated Pantglas Junior School. This could be put down to obsessive parental anxiety, but Welshmen, while loving their children, accept that their way of life is difficult and are not so prone to such psychotic conditions as many American parents.

Even if we dismiss Mr. Jones' worries as natural we cannot do the same with recorded ESP of the little girl who died. Little Eryl Jones twice dreamed of disaster, her mother Mrs. Megan Jones testified. About a week before the disaster the child woke up screaming, "The books are falling, the books are falling." When her mother went into ask what was the matter, Eryl said she dreamed she had seen all the desks and books in school flying about, then a big bang. A few days later the child had the same dream and told her mother she was going to write it down for her composition lesson. Eryl was writing the compositions in a little blue book for her teacher and ultimately intended to use the book as part of her work toward attaining a school certificate called the Eleven Plus Examination. She wrote the composition that was to be her last work, and fortunately Mrs. Jones has kept this childish record of her dream.

A week later she came up to her mother and said quietly that she was not afraid to die—a weird remark for a normally healthy and happy little Welsh girl. Her mother chastised her for talking in such a manner and tried to brush her away because she was busy, even offering her a lollipop in an effort to change the subject.

The child said, according to Mrs. Jones, "I am not afraid to die because I shall be with Peter and Jane." These were her closest school friends. The night before the tragedy Eryl had another dream and told it to her brother Berwyn because her mother was busy. "I dreamed I went to school, only there was no school there. Something black had come down over it.

On October 21 at 9:15 in 1966 something black did descend on the school. The enormous black slag heap, the residue from coal mining and a common feature in any mining village in Wales, smothered the school. One hundred and fifteen children and twenty eight adults perished in the dark mass that descended. Eryl lies buried in the local churchyard. Her friend Peter lies on one side of her, little Jane on the other.

No one can offer any explanation about Eryl's dreams, yet it seemed clear that this child saw very vividly the darkness that lay ahead. Believing as I do in reincarnation I am convinced she was a wise child, an old soul content to know the fate that lay before her, and in her childish way had tried to prepare her mother for it. Children are often more receptive to messages than adults.

Another Soviet scientist seems to sum everything up. Vladimir Murschell says, "The human brain is the most complex machine created by nature on our planet. By using improved equipment and refined methods of investigation, we can hope to discover its secrets and so determine the still unknown capabilities of biological information."

Let us hope that research on all levels will escalate this process of understanding so those who receive ESP messages can also communicate their sensitive feelings to others. Little Eryl probably never heard of ESP or scientific research. She never knew what a parapsychologist was. But she knew that some magic within her, that all important radar equipment, was alerting

her to something that was to happen in her life—and she tried to tell people about it.

The trouble with adults is that their perception becomes blurred by everyday life and the sheer hardship of coping with a family or doing household chores. They do not recognize the mysterious manifestations even in a child near and dear to them. The awareness of ESP in children is something I rarely worry about, but what really disturbs me is the inability of adults to recognize these qualities in children. There are parents who brush it aside, and there are those who ignore children's efforts; all too seldom are there those who will listen and learn from their own children, never deride or ignore or condemn what may seem at first thought to be imagination running riot.

If you have a child who has a fantasy friend, I would advise that you regard this kindly, just as you would if a child pretended that her doll is a real baby and must be dressed and fed. The child sees the imaginary friend just as she sees her regular companions and can converse with them without the parent's thinking the child is out of her mind. Forget the imagination part. (Once an inventor dreamed of being able to propel huge masses by the use of steam and many a man has dreamed of going to the moon—what once seemed impossible exists today.) Today's dreams may be the reality of the future.

Naturally all psychics and many scientists are interested in whatever can be learned about research into ESP now being conducted in the U.S.S.R., perhaps because many people are surprised that such a materialistic country is really interested in some of the more intangible areas of science. We should not forget that the Russian Academy of Sciences has an interest in about everything and is very thorough in its approach to research that transcends the tangible. The main difference between the approach to research of ESP from the Russian viewpoint and that of Americans is that ESP is officially recognized in the U.S.S.R. and funds are

made available for its research. Here in the United States we probably have thousands of people doing their own line of research, such as myself, but we lose ground by the necessarily diffuse nature of the research. A central bureau in which personal research results could be pooled would be advantageous to the United States as a country.

Perhaps also because Russians are not dominated by religion, they are able to take the complete scientific approach that any study of ESP requires. We must begin to see ESP as something that is not *against* religion nor need a person be religious to take part in it. Once we can see ESP as an all-pervading influence, unhampered by religious significance, we shall make greater headway. I am always against any research that seeks to give pseudorespectability to ESP by groups of people who start new churches as if this ensured that God gave his imprint of approval to this particular venture. Some people feel less guilt conscious at dealing with the unknown if they start a meeting with prayers and hymns. This is all very well *if* they will allow that there are others who perhaps play rock and roll music—and still produce remarkable examples of ESP. I emphasize that no religious organization has an option on ESP. It has always been around, and so great is its influence and so indiscriminating that an uneducated person or an academic mind, a princess or a prostitute can all have psychic awareness.

Let us hope that the diffuse quality of the United States' investigation of ESP may in time achieve the very thing that enforced integration has not been able to do. Man must be able to look at other men, know they are different in their way of life, and yet find a common mutual ground for discussion without resorting to bloodshed and violence to pound home a point. The acceptance and understanding of ESP may be the turning point for a new peace to descend on a world that has a long history of religious wars that merely demonstrate man's inhumanity to his fellow creatures.

There is an increasing amount of space being given to ESP, telepathy, and clairvoyance in newspapers and magazines, and this is good. Frequently such articles are catalysts that cause more and more people to become curious, at the least. Not many papers, however, stress how ESP touches people leading everyday lives, which is understandable because newspapers thrive on sensationalism. My own files contain thousands of letters from people who will never make the newspaper headlines, yet they *have* experienced ESP, if only in a minor way. For instance, a young mother reports she suddenly became aware that her child was in danger. She rushed to the local park where she found her child had strayed from his playmates. In the care of a teenage girl, he had gone to the park many times before with his friends, but this was the first time the mother had such a strong sense of something having gone wrong. Fortunately, by her prompt action, a search was organized and the six-year-old child was found asleep in a small culvert on the road. He could have slept quite long, as children are inclined to do, then awakened in the dark and been terrified.

A case that relates to the original Durov experiments with his dog was recently reported. Remember that Durov telepathically instructed his dog, but Dr. Jon V. Esterhazy, a director of the Baldwin Institute of Parapsychology in London, England, claims that some dogs can read human's minds. His studies show that dogs are very sensitive to human ESP vibrations and able to understand their owner's thoughts and emotions without necessarily understanding the words used by them. We all know owners who have a close relationship with their dogs and cats, and though it is not accepted that these domestic animals do not understand words, yet they respond to the vibrations of their owners' voices. The loving owner who affectionately declares that "Fifi understands every word" is not really suffering from an illusion; but if she said that Fifi *understood* her, then she would be right.

In an issue of the International Parapsychological Bulletin, Dr. Esterhazy states that ESP is instinctive, that animals live by their instincts. With their instinctive ability to tune in ESP vibrations, they are able to understand the *state of mind* of their owners and respond to them. In his research Dr. Esterhazy, a director of the Baldwin Institute of Parapsychology in London, England, found that both cats and dogs have high ESP ability but that dogs actually have the edge on cats. With his two assistants, Dr. G. H. Cullen and Dr. I. Waldenmyer, a hundred dogs and a hundred cats were used in the experiments. They were given commands and sent "mood pictures." Dogs of all breeds were absolutely consistent in their ability to pick up mentally given signals. The results were best when the signals came from a human being the particular dog liked and was used to. This again demonstrates the Russian theory that love may be a strong motivating force by which ESP is released.

It is this natural ESP that may be the quality that has made dogs into man's favorite companion in all societies. Many lonely people know that a dog can indeed tune in to its owner's mood and respond to it. I have a friend who owns a vivacious, happy poodle, always ready to do tricks and freely display affection. One day the owner returned home after having witnessed a dreadful accident in which a friend had been killed. The dog crept quietly toward her when she sat down and lay quietly on the floor with its nose between its paws, not even attempting to wag its tail. It was a joke (among her friends) that the poodle was really an example of perpetual motion, but on this occasion—and until the mood of my friend changed—the dog was subdued and reacted in a totally different way from his usual self. The popularity of dogs may be due to this direct sensitivity. Their spirits go up when the owner is happy and go down when the master's mood is low—probably an advantage over human company at times. Nothing is more dreadful when feeling upset than to a hearty

friend who slaps you on the back and demands you "snap out of it" when really all you want to do is to be quiet and pull yourself together. Animals seem to know when one is frightened, tense, or unhappy and they reflect this mood.

The standoffishness of cats that some people find annoying really indicates that they have a lesser ability to tune in to human beings, says Dr. Esterhazy. They certainly are in rapport with certain people, but there is a marked difference in the results of the research program when it tests cats. Personally I think there may be some inherent wisdom in cats, for I am sure a beloved house pet does respond to the moods of its owners although a wandering alley cat may not do so.

I do not entirely agree with Dr. Esterhazy in his printed statement that animals have more ESP ability than human beings today. At one time man was superior to animals in his instincts, but in the process of civilizing himself he lost the use of some of the brain area that used to serve him in the past. This is partly true just as it is true that man's senses of smell and hearing are not as acute as they used to be. I am always amazed how few people have a true sense of smell, probably because we now have had at least two generations of people brainwashed by advertisements telling us that the smell of the human body is "not nice." So our sense of smell rejects body smells but accepts deodorants, after-shave lotions, and perfumes. A tribesman in Central Africa once told me that he could "smell an enemy," and I believe this to be true. I myself can always smell a person who deals in black magic despite the fact that today he is likely to be the smooth-talking, well-dressed, after-shave lotion type.

Something is always alerted in me when I meet someone who may smile at me but who literally sets my teeth on edge. We all wear masks of some kind today and can easily be deceived by what is really lurking behind the mask, but when ESP develops, it seems able to sort out those who have good intentions and those who are evilly

inclined. Whenever I feel alerted to a person by ESP, it is better that I follow the intuition despite surface attributes of good or bad. Recently I went against my intuition in a business deal, feeling that I was being too hard on the man who became my partner in a business deal. I should have run from the room when I felt the first warning, but I did not. A year later I extricated myself from the deal and suffered for it in ways that now make me annoyed even to think of them, but I had only myself to blame. I should have known that my ESP, which has a good record, would not let me down even in this. I paid for this misadventure in a way that will serve as a lesson to me forever. Perhaps I needed the lesson.

ESP is very evident in animals outside the domestic scene, as anyone who has lived in the country will know. The story of Moby Dick, the great white whale that defied the man who unrelentingly searched for him, is a classic example. Jack London, the fabulous California writer, produced a novel called *White Fang*, telling of a wild dog that was always alerted to his enemies. *Tarka the Otter* is another fine book for anyone to read who is interested in ESP in animals. Literature is full of amazing examples of animals showing their highly developed sense of ESP, but it is doubtful if many authors knew what ESP really was when they wrote those books. I suppose I could add my own book, *The Jackdaw and the Witch*, to this category, but I think I always knew that my beloved jackdaw (a small raven), called Mr. Hotfoot Jackson, was an exceptional bird. His awareness of any psychic phenomenon was amazing. I always took him with me when I went to investigate haunted houses. His change of behavior was generally the turning point in cases where the parapsychologist was not quite sure whether or not there was a case to investigate. He would always change from a bright, alert bird to a very subdued and thoughtful one. In every case, in a haunted house, he would return to my shoulder, nuzzle

against my ear, then spread out his large blue-black wings into an arc.

He would remain in this position until the investigations started.

I had a pair of boa constrictors, too, who would respond to houses in which there was a history of psychic disturbances. Once in California when I was invited out to dinner, I took along my boa, Sashima. We were given a tour of the house. Sashima was very quiet and well behaved—as behooves a boa constrictor invited out to dinner—until we reached an upstairs room. Then he arched his long body and swayed around. The hostess told me that before she had bought the house, a boy had committed suicide there; certainly the whole atmosphere of this room felt very different from the rest of the serene and beautiful house.

Dr. Esterhazy's findings are backed by the American zoologist Dr. Thomas Oxley Parr who says that the operation of ESP is very evident among animals in their natural surroundings. "A few years ago when I was on an animal-gathering expedition for the St. Louis zoo," recalls Dr. Parr, "we were only after two species—impalas and zebras. Every other animal in the book grazed happily near our campsite. But there was not an impala or zebra in sight; they had vanished."

He goes on, "A few days later we decided to add a giraffe to our list and they, too suddenly disappeared from the grazing areas around us. Yet all other species continued to graze with unconcern nearby."

According to Dr. Parr, hunters frequently report the same thing. Often animals will move to another area when a hunter approaches, but will remain in the area if the man is unarmed. "This sort of thing happens far too often to be chance or coincidence," says Dr. Parr. "Animals seem to know what we are thinking about, which is probably why most wild animals run away when a human being approaches." Like the Central African tribesman, they probably can smell an enemy, and one of the cruelest things a human being can do is

to take a young animal from the jungle, condition it to domestic life, and then send it back to its normal way of life in the jungle or forest. The damage to the natural instinct of ESP is something animal lovers should think of, for we may really be sending it to destruction, acting in a fit of compassion. A man with a gun is always an enemy when he roves the animal kingdom, and if many species are to survive, they need all their antennae to be alerted that an enemy is approaching.

Since my childhood days when we had hives of bees on the grounds of our house, bees have always fascinated me. Have you ever noticed how frantic people can become when a bee buzzes around? All too often they begin to hit at it with their hands or whatever is within reach. Of course the bees continue to buzz away; now, instead of quietly investigating, they begin to attack. People who are nervous of bees always seem to get badly stung, and there is no doubt that bees also respond to anyone who approaches them in a serene frame of mind.

I have loved bees since I was four years old and spent many hours quietly studying them as they busily went to and from their hives. My old dog, Roger, a big English springer spaniel would trot beside me when we went to inspect the bees and would go right up to the hives. Neither the dog nor I were ever stung, but the other house dogs would keep a discreet distance between themselves and the hives. Most professional beekeepers seem to have a quiet, reserved nature. Those I have talked to in Europe have a respect and love for their bees, becoming resentful only when attacks are made on the hives. This used to be the case when I was young; strangers would find themselves in the vicinity of our hives, attracted by the curious shape of the hand-woven basket hives that are a feature of the English New Forest homes. If there was much shouting or throwing of stones, the bees would become angry and attack the intruders.

In country areas there, when anyone died, some mem-

ber of the family always went to the beehives to "tell the bees." I know of numerous occasions when new families that moved to the New Forest neglected to do this. In every case the bees swarmed and moved away. It is all too easy to dismiss things like this as superstition, I always want to know why such things happen, and I believe it must be that some people have an affinity with bees. This is recognized by the bees because the magic mechanics of radar within ourselves is working.

Extrasensory perception is just as much a fact as thought or consciousness. Like the mountain that the climber has a compulsion to ascend, it is *there*.

Most people expect witches to have a "familiar" (an animal or bird that is in such complete rapport with her that she can use it as an extension of herself and to work as she would work). Many fallacious legends about witchcraft tell of black cats being familiars, with black-birds, ravens, jackdaws, and crows in the role of feathered birds of augury long before the cat was imported to Europe.

Like all legends, though, there is an element of truth about the witch and her pets. Generally because of the surge of ESP common in witches, she has an affinity with her chosen pets; in turn, they sense any dislike that may be felt for their owner and react exactly as people expect a witch's pet to react—mostly nastily.

The association of witches with the animal kingdom is very complex. Its roots go back to the origins of sorcery when replicas of animals and birds were used in a form of sympathetic magic, ritualized according to the geographical position. Rapport of a type transcending logic has always been a part of folk history of every country. The classic example is that of Romulus and Remus who were nurtured by a she-wolf on the banks of the River Tiber. Some strange instinct must have been responsible for the wolf's not attacking the children but taking them as cubs. The classic attack on witches and their familiars is that the witches suckle them, which, as far as I know, could hardly be true. In



Russia, though, as late as the nineteenth century, there are recorded cases of peasant women being ordered by their masters to suckle bear cubs being reared for sport, bear-baiting, and the like. It is an accepted fact today that children who are breast fed have a better rapport with their mothers than those who are formula fed. Probably the idea of strange animals being suckled by peasant women as in Russia also made an inkling of fear dawn in case a strong bond developed between the woman and the animal. The animal magic on which ancient rites were based may be virtually extinct in our present civilization, but the human need for relationships with the animal world is definitely not extinguished. The plane of spontaneous instinct and sensation that the animal represents continues to exert a powerful attraction, and as we now see from research, the love of an animal for its owner creates a form of ESP.

The witch of ancient times no doubt felt the same about her pets as the modern sophisticate does about hers, the common denominator being ESP, a psychic awareness of each others' needs.

10 Dream Your Way to Prophecy

Ever since Joseph set the Egyptian court to rights, gaining the ear of the Pharaoh by interpreting dreams, there has been a cult that subscribes to the belief that the power of dreams is a subconscious mirror of things to come. If we have a long way to go in ESP research, it is nothing to the strange journey ahead when we add to it the dream phenomena.

In the nightly voyages of sleep we slide into unconsciousness at the end of each day, an experience that would be frightening if it were not so familiar. Until recently the only clue we had to what happens when we sleep came through our remembered dreams. In the last fifteen years the discovery that we can monitor different kinds of sleep has precipitated a complete explosion of research into this phenomenon. Never before as widely publicized as the phenomenon of ESP, new information is now available on dream phenomena almost every week.

A visitor from outer space might well be surprised at what happens every night in large communities when the neurotic alertness of the day is suspended and masses of people lapse into a period of quietude. In this quiet, sense organs are damped down, muscles become inactive, and normal control centers seem to be switched off as the people of the world sleep. If the

visitor from outer space asked why all the defenses should go down in the quiet period of sleep, it is doubtful if anyone would know the answer. Man has made little headway in understanding the switched-off process that we call sleep, although an average of one-third of every life is spend in sleep. It once seemed to be a period when *nothing* seemed to happen, but at least we now know that *something* happens during sleep. This may well be linked with extrasensory perception, for logical theories are beginning to fade away, the more we explore the recesses of sleep. For instance, it seems like common sense to think that the principal reason for sleep is to rest. Yet it is true that a period of relaxation in an arm-chair without losing consciousness is also rest. It is perhaps a myth to think that sleep relaxes muscles, for one has only to watch on unconscious body sleeping to notice the postural shifts that are not always conducive to resting the muscles.

Is it therefore *mental* rest that is provided by sleep, rather than physical? The electronencephalographic instrument records (EEG) show that the brain does not turn off during sleep; rather, it produces an entirely different series of brainwaves from those of the day when the senses are alerted. There is no evidence at all that there is *less* activity but a shift to activity of a different kind. So much for the common-sense approach to sleep in which dreams are looked upon as nothing more than a mistake in the system, something to be avoided if what is known as a "good night's sleep" is to be had.

A more fantastic theory is that human beings consist of two distinct parts: the body, which follows the laws of the physical universe; and the mind, soul, or psyche, which is not tied to the earth but has a place in an ethereal realm. During sleep, and in certain other states such as the induced trance or hypnotism, the mind escapes the control of the body, transcending time and space, and can roam at will. It is fantastic, naturally, but then many things that are not explained by logic must

go to the borders of the fantastic if they are to be totally explained.

The libraries of the Society for Psychical Research of Europe and the Psychical Research Society in America are full of accounts of dreams, dream visitations, and pre-vision dreams of disasters. In the nineteenth century, Myers and Gurney pooled all this data into an enormously interesting volume called *Phantasms of the Living*. More recently a mathematician, J. W. Dunn, wrote a strange book called *An Experiment with Time* in which he sees dreams as providing a mirror into the future, a kind of time telescope that anyone can use. Scientists are more afraid to explore the fantastic side of the dream phenomena than they are to go on making constant EEG to show that weird things *do* happen to the thought processes during sleep. Only when two scientists can merge their researches will we ever come to know some of the mysteries of sleep.

In the investigation of dreams a new type of profession has emerged; the psychoanalyst who presents a very simple reason for dreams. Man is an animal with animal drives, emotions, and needs. In exchange for protecting him, society requires him to obey certain rules, many of which conflict sensationally with his natural inclinations. These dynamic forces, though they must be denied by the individual at a conscious level, are merely repressed and remain latent in the inner recesses of the mind. During sleep, with the force of the social censorship diminished, these drives and conflicts burst forth in the form of dreams. The dream itself is mostly subject to further repression, thus neatly accounting for the odd tendency we have of forgetting our dreams almost immediately after we experience them.

I am sure this is the case with many people, but there is an equal number who can remember their dreams, sometimes benefiting directly from them, sometimes passing on the information to help others, and on other occasions just collecting material that they can draw on

at some future date. I find the latter is evident in my own life, but then I am never sure what is a dream state with me or what is a state of trance. The fact is that I retain a lot of information through dreams (or trances) that I could never have time to research in my conscious life. Some ideas come to me that I wonder about, but generally, if I wait long enough, there is a reason for the information coming through. At one time I used to write down all my dreams. Now I find it very easy to remember them; many problems can be solved by my periods of daydreaming.

Edgar Cayce, the miraculous psychic who opened the door to so much of the awareness of psychic phenomena today, was literally a sleeping prophet who, through his dreams, saw the life history of people who consulted him. He was able to diagnose illness, although he was not a doctor, and he has the advantage of all his dreams and cases being recorded. Although he died in 1946, a perpetual shrine to his memory and an extension to his life's work remains in all the A.R.E. centers throughout the United States. His son, High Lynn Cayce, has dedicated his life to continuing the work of his father. A visit to the Cayce Foundation Center at Virginia Beach is almost a pilgrimage these days for anyone interested in the man author Jess Stearn called "the sleeping prophet." But I prefer to think of him as a "dreaming" one, for it is the dreams that are important, not the act of sleep.

The amount of cases with which Cayce dealt are in themselves phenomenal both in number and in diversity. A dream or trance state by Cayce brought relief to thousands of suffering people. He was a simple, unpretentious man, deeply religious, a humanitarian believing that if he had the ability to dream his way to finding a solution to a personal problem, then he was bound to do so. Today, there is a tremendous cult of Edgar Cayce fans, but, alas, all too few of his followers can produce the equivalent of the admiration they feel for the dreamer by reason of their own work. From time to time

I have letters from people who dream consistently and can remember them; others write and tell me of recurring dreams that seem to foretell disaster that are more likely warnings or shock absorbers. The trouble with the average person who dreams is that he tries to rationalize his dreams and embroider them with facts from the conscious life.

Symbolism plays a part in dreams, and sometimes there is danger in trying to interpret the symbols. It is better to make a straightforward record of dreams as they occur and then wait for the events to happen; or to make use of any knowledge that is imparted in the dreams. I encourage my students to make notes of every dream and to have class discussions about them, especially those that have a recurring quality. I had a strange dream when Bishop Pike disappeared, and while still in a semi-trance state, called Hans Holzer in New York while I could still remember every detail of it. Hans always encouraged me to do this when we were working together, and his phone number is hypnotically imprinted in my mind to the extent that, while I could not consciously look up a phone number or perhaps tell anyone my own, I know his. I saw Bishop Pike in a rough area of an unidentified country. He was alive, but alone. Two men and a woman appeared to be walking away from him, but as small silhouetted figures in the distance. It was like the negative of a film held up to the light. Next morning, I heard on the radio that Bishop Pike was missing.

On another occasion I dreamed that the film actress Vivien Leigh, whom I knew quite well, told me she was going on a holiday. I knew Vivien was in England; I had last seen her in New York a year before when we met in her dressing room, then went out for a night on the town, ending up in my apartment in the early hours of the morning to cook bacon and eggs. I had had a disturbed feeling that that was the last time I would see her, and indeed it was. I called Hans and told him the dream, giving him the name Viven and nothing more

than the direct message, although in my semi-conscious state I did not attach the name with Vivien Leigh. Next morning there was an announcement that she had been found dead in her London apartment. Some years previously a friend had taken a photograph in my New York apartment; a head had appeared on it that seemed to be a very beautiful and distinctive profile of Vivien Leigh.

Many gamblers approach me to ask if I can dream up a winner for them, but generally such people are the frightened type of compulsive gambler who has exhausted all his own time, money, and secret systems but refuses to realize he is a born loser. At times I can dream to order when I want to get some information, but I certainly would not want anyone to bet money on horses simply because I had a dream. I would follow such a dream myself if it occurred, although I am not a gambling type, by any means.

A Manhattan housewife whose only previous contact with gambling had been an occasional flutter at a church bingo game, told me she now wins an average of three hundred dollars a week from New York race tracks, simply by following her dreams. In these dreams she hears voices. Two years ago she had never been to a race track and did not know how to make a bet. At this time she received the impression of three horses names and also how to make the bets. She bet ten dollars on one that won, giving her a profit of \$34.40. I am not sure how she decided which of the three horses to bet on, as it seems to me it would have been just as easy for the spirit-type voice to have given only *one* horse's name!

Mrs. L. admits that eighty per cent of her dream-tips win, but that is enough to show a profit. Now some of the peace of her life has passed since all the world wants tips from her. This she will not do because one of her dream voices told her not to divulge the names and that she must give a proportion of her winnings to charity.

A trainer who runs his horses on New York tracks commented on Mrs. L's winning. "Being around race-tracks all my life, I am usually skeptical of all so-called

information and tips. I would chalk Mrs. L's winnings off to luck, but I cannot, because of the regularity of her wins. She is either the best handicapper in the world or she really does receive advice in her dreams." Mrs. L says she has no idea of form and has never got any information about horses from a human source.

Several of my students in St. Louis said they followed their psychic awareness in betting and it rarely failed. Dr. Rhine did a great deal of research in which he proved that the throw of dice could be predicted. I am hesitant on recommending tests to be made on ESP only in the gambling area, but it would not hurt to have a real record made by a psychic who deliberately tried to dream the winners of races. I think it would be safe to predict that people who had had positive proof that ESP could work for them and get results would change many skeptics into believers. The gambling element does not unduly worry me, for everything has a place in the world. It is only if we go overboard and indulge in gambling so much that we become addicted to it that there would be any danger. But an imbalance of anything can turn even what is considered a virtue into a vice. There are always enough temptations for psychics to make use of their powers deliberately to achieve material results. There is nothing in the world that is a substitute for personal endeavor. I really believe that ESP is meant to extend a person's horizons as much spiritually as materially so that life attains a more constant balance.

I find that most fundamentalists in religion object to ESP but adopt a very different attitude toward dreams, probably because of the many prophetic dreams that appear in the Bible. "It came to him in a dream," is repeated throughout the Old testament, while literature and folklore is rich with similar themes of the dream state playing an important part in men's lives. The erudite Homer thought that "dreams came from Jove," and the trancelike state and the prophetic dream were often linked with the name of a diety. If God sends the dreams of prophetic vision, then he must surely be responsible

for ESP and modern prophecy. And is he perhaps also responsible for the nightmares that beset some of us? I do not think the fundamentalists can praise one-half of a subject, then condemn the other half of it. The dream sequence can probably lead to prophecy and flashes of ESP, although we should not always think that everyone having ESP is capable of recalling or reclaiming prophecies from a dream. Rather it is one of the many manifestations of vast intangible ESP phenomena.

It is always hard to quarrel with success. While a dozen people may repeat dreams that do not seem to have any importance, there are equal numbers who dream, announce their prophecies, or heed the warnings connected with their own lives. A Captain Osborne of the British Army was not only saved from suicide but won a fortune on the 1844 Derby, the great classic British race, as a result of a dream. The gentleman had backed a horse named Orlando that finished second behind Running Rein. The captain was faced with ruin and disgrace in his regiment. He was about to kill himself when a letter arrived from a friend. "I have just had a dream and you know what faith I have in my dreams. Buy up all the bets you can on Orlando. Running Rein is an impostor and will not be awarded the Derby stakes."

Putting away his revolver, the captain remembered the other dreams of his friend and followed his advice. To the amazement of the English racing world, an investigation revealed that Running Rein was indeed an impostor. He turned out to be a four-year-old "ringer" called Maccabeus. He was disqualified and the race awarded to Orlando. There is no record that Captain Osborne was a skeptic, but even the most hardened cynic could not help being impressed by the happy circumstances of a dream like this.

In 1900 Sir John Miller was a famous devotee of the racetrack at Sandown Park. He was at a race meeting where a horse called Sainfoin won a minor race, but

that night Sir John dreamed that Sainfoin at a future date would win the Epsom Derby, the crown of the turf world. Not content to back Sainfoin, Sir John entered into negotiations and bought the horse for \$37,500. On entering him for the Derby his friends were sure he would not have a chance of beating the favorite, Surefoot. (It certainly took courage to put out \$37,500 merely on the strength of a dream.) But the new owner's faith in his dream was rewarded. His unknown darkhorse ran Surefoot into the ground and became the winner of the Derby Stakes.

It is a pity that spectacular victories by famous people and their horses are the only ones widely reported. It is quite common, I understand, from my own experiences with horse breeders to follow a dream in betting or in buying a horse. My own grandfather, who kept racehorses, dreamed that a horse called Lady Sybil would be a major winner in classic races. I was named after the horse (although Sybil was a family name), and when my grandfather died, I lived to see a whole line of racehorses bearing the Sybil prefix or suffix in their names win many of the classics. Grandfather unfortunately had dreamed too far ahead, but I picked up his dream that he repeated so often to me and never missed betting on a "Sybil" horse. It seemed as good a reason as any other for betting. I would as soon follow a dream of a member of my family as resort to sticking pins in a list of horses at the starting point.

Bookmakers, who must belong to one of the toughest breeds of men, are probably the last people one would expect to be swayed by dreams, yet Fred Cook, a prominent St. Louis bookmaker, had an unusual way of making his bets on the strength of dreams. He rarely went to bed without eating food such as Welsh rarebit, pickle sandwiches, or something equally tough to digest. He believed that these doubtful delicacies were an invitation for a dream to come, and the weird thing is that he got results when he put his money on his dream horse. Naturally he became the butt of all the racetrack get-

rich types who told him they had dreamed of a horse and asked him to make bets for himself. But Fred got wise about this and swore off betting on any dreams other than his own. He continued to win—until a twist of fate played a trick on him. He dreamed that a gray horse would win in the fourth race of a meeting. The horse was listed at 30 to 1, and Fred placed his pile on the horse's nose. At the parade he was shattered to find two gray horses in the race and decided to protect himself on the second horse, a 1 to 1 shot. His first selection went to the front, stayed there, and won. Fred had found that he had thrown his money away because the second horse was programmed as a "roan."

This is generally what begins to happen to people who switch backward and forward from dream to logic and place their own interpretations on the original dream. As with flashes of conscious prophecy that I frequently get, it is far better to stick with the first startling flash and not improvise on it.

Before the Apollo II moon shot left the launching pad at Cape Kennedy, I was interviewed by a newspaper and mentioned that I had seen in a dream-trance state an object heading for the moon in front of Apollo II. I should have left it at that . . . exactly as it was in the dream. The combined pressure of an interview plus a desire to be helpful forced me into a position in which I exaggerated what I saw. The statement in the newspaper came out as "a Russian vehicle will arrive on the Moon before Apollo II," and I was left with egg on my face, so to speak.

Of course what I had seen in my dream was the object that the Russians had indeed put up a short time before Apollo II was launched. It circled the moon like a sentry, but Apollo made a safe landing. The Russian object started its descent on the moon some hours later, landed, and crashed. Every psychic is made aware when she has made a mistake, and sometimes I wonder if the world does not get a greater kick from our mistakes than from predictions that score a bull's eye. This

falls into the same category as the apparent joy of the public as a whole who, when a film star they have adored falls from her pedestal, enjoy the mistakes that bring all famous people down to the level of the man in the street. A classic example of a great personality falling from public regard can be seen in the life of Mrs. Jacqueline Kennedy. Once the paragon of American womanhood, a model follower of her religion, a sad but dignified figure for future history, she paid the price by losing her once-adoring public on the day she made the mistake of appearing as a human being. When Jean Dixon, the Washington psychic, makes a mistake, the world knows about it and forgets that no scientist, politician, or psychic can ever be one hundred per cent right in everything. Discerning people take an overall view of the lives of famous people. Even great athletes and sportsmen have their off days, but this is regarded as unforgivable.

People who have enough ESP to be picked out of the crowd, either willingly or reluctantly, are by far the easiest targets for abuse today, probably because of the controversial and intangible nature of their ability to use ESP. First the subject itself is suspect; then, with a few hits on target it draws attention to itself and the personality of the psychic is involved. Here we find the vulnerability, within the *personality* not within ESP itself. I have had to learn the hard way that any dream I repeat must be retold exactly as it came to me and not with any embroidered logic superimposed on it. Today I have adopted a "take it or leave it" attitude about predictions. For the importance of being right and having ESP is not to impress the public and supply fodder for its whimsical ways but to use it in my own life and to do good, just as Edgar Cayce used his extrasensory perception, at its highest level, to help suffering mankind.

It is becoming more difficult today to move around in normal social life without the conversation being directed toward one of the many facets of ESP. A psychic who likes company and has some record of being able

to use ESP herself becomes the target for pressures and questions, requests "tell me about myself." The temptation is great to the psychic to show off, but sometimes she meets people whom she can indeed "tell about themselves." I do not think parties or public gatherings are the place for this, however. I am regarded as something of a spoilsport because I hate to attend what I hope will be a pleasant dinner party and unhappily find myself singing for my supper. Doctors and lawyers are rarely subjected to the barrage of questions which the psychic must put up with when she travels or moves away from the safety of her own home. I certainly believe that general discussions of ESP are beneficial, but, alas, few people want to discuss anything but themselves. At the drop of a hat, the psychic is expected to deliver instant prophecy over a bowl of soup or a cup of coffee.

Until recently, I believed that psychics should not charge for their help. I was bewildered when I came to the United States and found that it was quite fashionable for people in every walk of life to "consult readers." In 1970 I changed my mind, for the best self-protection a psychic can have is to set up an office in a professional manner as a doctor or lawyer would do, then to set regular hours for seeing people. Obviously not even a wealthy psychic wants to sit in an office all day knowing that expenses are running on for the overhead of such a place, so she is quite justified in charging for her time. Many of my friends will know that this is great concession that I am now making in my own thinking, but I am convinced that this is the only way in the future in which psychics can survive and still lead some kind of pleasant personal life.

It seems to me much more dignified than giving readings in exchange for a meal!

I always ask my students not to get involved in party games. The reasons for this are many. First, most students possess latent ESP; the classes are designed to help to develop ESP just as someone interested in art

might like to go to art classes to learn more. It is bad for the student to think that after a few classes in development one can be let loose on the world as a reader. One must know one's self better and realize that it is one thing to dream about an incident relating to one's own life but a much more serious thing to pass on information to a member of the public. Also, the student should not be pressured to read at parties because one may still be in a state where one is conscious only to a very small degree of one's equipment. It is delicately balanced and can upset life. Most of all, a little success in predicting is a dangerous thing. It can be as heady as wine, and the student can become more self-conscious, an overrated personality before completing the classes and learning that ESP is natural, an extension of one's own vision. No amount of correct predictions entitles any student or any psychic to behave arrogantly or as if one were some special person only a step down from the Supreme Being.

To make the student famous is never the intention of any person trying to help in the development of ESP. We are more concerned with assisting a student to realize the total potential as a human being, to get into a harmonious state so as to fit more easily into the environment. Hopefully the end product will be that the student will have a better understanding of self, and also all men.

This development of self comes only when much of the fantasy and romanticism of ESP is stripped away. The lessons in communal classes are not enough because the student must always be encouraged to read and study philosophy and the diverse ways of life of people in countries and cultures that may never be visited. She should know how the rest of the world lives as well as folklore and mythology; then gradually she will understand that ESP was once a strong force in helping man to survive. The amazing theme emerges that ESP words coined in the twentieth century are really substitutes for the magic within a person. This

magic has been so adaptable to different ages and times that the same mechanism that alerted our ancient ancestors living in caves is still present in today's more sophisticated civilization.

Once we had it and accepted it, knowing that only some uncanny force could save a man or his tribe from destruction. Now we have it and ask so many questions about it that the survival mechanism has to fight back to show itself through a morass of clinical and technical veils. Let us record more of our everyday life in relation to experiences of ESP because a small number of scientists will always be happy seeking for ways to harness this magic, just as previously they have harnessed the elements. Before man made great dams to conserve water in large quantities, the beaver made his dams, unconcerned that men with engineering degrees would one day improve on nature's methods. Leaves were sent scuttering along by the wind long before man saw it as a force he could harness and use as energy, to release when and how he liked. When heat was applied to water in a closed vessel, it condensed to steam and could make the life fly off a kettle into the air. Then man harnessed steam to become a form of energy that finally changed a peaceful world of agriculture into a great industrial machine.

It takes only one person to prove what is already known by nature; things that are known by nature are often taken up and understood by the mass of people because of their usefulness of everyday life. Today, however, the world seems to need everything to be proved and someone to provide the total answer to everything within and around us. I feel that the psychic has to be like the beaver, already knowing that whatever is in her does indeed work but realizing that there is no harm in parapsychologists trying to prove what it is all about. The function of the psychic seems to be that of the vessel through which energy—in this case ESP—works. Parapsychologists have to observe it working, without sacrificing the psychic, her personality, or her person.

We are restricted in our study of ESP, but it may be that the study of dreams will be one of the frontier posts. We should not ignore the very thing that everyone does unconsciously as he sleeps one-third of his life away. Maybe the answer is that we are all sleeping prophets, but some of us do not wake up long enough to take advantage of the prophecies within our dreams. But do not underrate any dream, even if it is not a world-shattering one. For you—and you are the person who matters—it will have its own special meaning. The true interpretation will come when the time is right, but we have to begin to understand that the subconscious or sleeping state is just as important as the conscious or waking state.

Many of my students have been interested in the possibility of sleep-learning ever since an article appeared some years ago in which a scientist stated that students who put books under their pillows could absorb the contents of the book while sleeping. All too many people saw this as a quick way to education, and again the dramatic results were overemphasized. We tried this in St. Louis many times and got more failures than in any of our other experiments, although two young men seemed capable of absorbing details of aeroengineering by this method. I can only say that it works for a few people, that everything is worth trying. The fault perhaps will lie in the fragility of the human being who may expect too much and be disappointed. I do not think this will ever be a substitute for more orthodox ways of teaching, for so many factors could interfere with learning. The subconscious, for instance, may deliberately reject one's attempts to learn medicine when it knows that the person would be more suited to being a secretary.

We did not have enough time in our St. Louis class to make a complete record of sleep-learning, but it is something that the reader could well try. I think it is essential to find a study that is really meaningful in the student's life and then obtain the appropriate books and arrange for accurate records to be kept. This involves



tests being given by another person. In sleep-learning the student should not have even a quick peep into the book, but have it sealed and placed under the pillow. Work in twenty-eight-day cycles for recording, then ask a friend to read the book and give a test on it. I would be very interested to know the results if we could get enough serious students all over the United States to try this.

If prenatal influences work so much that many doctors state that a pregnant mother can produce a child interested in music if she herself is subjected to regular barrages of music during the pregnancy, then maybe sleep-learning will gain momentous results in the future. One person doing an experiment of this type will prove nothing; we need several thousand people to take part in it. If readers wish to do this, they can send copies of their records to me in care of my publisher. State the name, address, and age of the reader; also, the name of the books or book, the name of the person giving the tests, and a signed statement from him that the tests have been concluded, with full results.

Other people interested in ESP but not in dream phenomena could profit by your interest in such a nationwide experiment. I can promise you that no names will be used in any report that I might be able to make as a result of such experiments, but a copy of the report could be sent to each participant.

I wonder how many sleeping prophets we have in this country, which is already famous to the rest of the world for its use of sleep-inducing pills and potions? A side issue of such an experiment as I propose may be to produce a reason for people to try to get a natural sleep instead of one induced by tranquillizers.

In the past ten years the topic of sleep-learning has cropped up with increasing rapidity. Until ten years ago the majority of people regarded sleep as a wasted period, the implication being that the brain was doing nothing. Since it was apparently doing nothing (and we know this to be a fallacy now with the records of the

EEG), some people thought that it might as well be learning. Now we realized that sleep is not a wasted period but essential to physical and mental well-being. There could be some danger in interrupting the normal pattern of sleep by sleep-learning if it is proved that it interrupts dreams, but we do not know enough yet about sleep, dreams, and their relationship to ESP to be sure of this.

Our night voyages may yet prove to be as amazing as any of the voyages into space. Because we are personally concerned, we should be at least prepared to take as much interest in these journeys as an astronaut takes in his fantastic flights to the moon.

QUESTIONNAIRE

Sleeping and Dreaming

How many hours, on the average, do you think you sleep each night?

Less than 6

6 to 7

Over 8

Do you generally awake refreshed after an average night's sleep?

Yes

No

Do you ever use any drugs in order to help you sleep?

Yes

No

If yes, do you use this occasionally or regularly?

Occasionally

Regularly

Do you think you sleep less now than when you were young?

Yes

No

Have you ever suffered from insomnia; that is, have you spent one complete night (or more) awake when you would have liked to sleep?

Yes

No

How often do you think you dream?

Never	Two or three times a week
Once a month	Once a night
Once a week	Several times a night

Do you enjoy dreaming?

Yes	No
-----	----

Do you ever have nightmares?

Never	Often
Occasionally	

Have you ever had a vivid experience when awake that could be described as "I have done this before," or "I have been here before?"

Yes	No
-----	----

What percentage of your dreams are:

Pleasant	Unpleasant
Neither pleasant nor unpleasant	

Have you ever heard music in your dreams?

Yes	No
-----	----

Have you ever heard voices in your dreams?

Yes	No
-----	----

Have you ever experienced any type of hallucination when you were awake?

Yes	No
-----	----

Have you ever had any form of psychoanalytic treatment?

Yes	No
-----	----

If yes, did you feel your dreams were influenced by analysis?

At the time	Not at all
Subsequently	

Have you ever talked in your sleep?

Yes	No
-----	----

Have you ever walked in your sleep?

Yes No

Do you find your dreams helpful?

Yes No

Do you feel that your dreams are definitely not beneficial?

Yes No

Do you think that a good night's sleep is a dreamless sleep?

Yes No

Do you think dreams just happen?

Yes No

Have you ever seen a movie in which the particular feeling of a dream seemed to be recreated?

Yes No

Please give the title of the movie/movies.

Please take special care in the next part of this questionnaire. Below are listed a number of different *types* of dreams. Some are frequently reported, others are more rare. Please put a checkmark against any type or types of these dreams you have *definitely* experienced.

1. Dreams in which you find you can fly or float in the air
2. Dreams in which you feel very anxious about something or someone
3. Dreams about the sea or expanses of water
4. Dreams in color
5. Dreams of a sexual nature
6. Dreams about the future which came true
7. Dreams about smoking pipes, cigars, cigarettes
8. Dreams about nuclear explosions
9. Dreams that recur
10. Dreams about reading

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11. Dreams about finding money
12. Dreams in which you discover the “secret of the Universe” or some other such dramatic revelations
Do you remember this dream as a whole or in fragments?
13. Dreams about famous people, politicians, film stars, sportsmen, etc.
14. Dreams featuring scenes of violence
15. Dreams about falling
16. Dreams about climbing
17. Dreams in which you are being chased
18. Dreams of any other types not listed which you have experienced.

[illegible]

11 Questionnaire from a Parapsychologist

There seems to be a mania for sending out questionnaires these days. Rarely does a week go by without my receiving a letter from a college or high school student who has chosen to do a paper on ESP, witchcraft, or astrology. Thoughtfully they enclose a questionnaire. I have mixed feelings about this, the positive one being that it is interesting to see how much more attention is being paid to ESP by students who seem to choose the subject for their end-of-term paper. Then I begin to wonder why they send me questionnaires when it would be so easy to go to a library and do research from the many good books on the subject. There are some weeks when I feel I could be filling out questionnaires all day long. It makes the life of a writer much harder, for there are only so many hours in a day.

The latest type of mind-churning questionnaires come from parapsychologists, showing fantastic effort on their part and needing a heroic one on mine to attempt to cope with them. Here is one typical questionnaire:

Ten Questions about tomorrow's world

WARS

1. Do you foresee any major war involving the United States during the next ten years, and if so, what sort of war, when, where fought, and between what countries, and what outcome.

U. S. GOVT.

2. Do you foresee any major changes in United States government structure, the two-party system, and our current institutions of government?

POPULATION EXPLOSION

3. How will the world settle the overpopulation problem?

OUTER SPACE

4. Will there be any new discoveries concerning space, people from other worlds, flying saucers, etc.?

HEALTH

5. Do you foresee any breakthrough in medicine and what will these be, what disease will be involved and in what way?

ESP

6. How will the general attitude toward psychic phenomena change and what will happen in the field of spiritual unfoldment, communication with the Other Side, and other ESP matters?

RACE

7. How will the racial problem be resolved in America?

SOCIETY

8. How will our fashions and social customs change in the coming decade? Do you foresee nudity more or less

accepted, and what about sexual freedoms in daily living as well as the arts?

EARTH CHANGES

9. Do you foresee any geographical changes in the next ten years through natural catastrophes, such as earth- or seaquakes, tidal waves, floods, and changes in earth temperature, and if so, when, where and how?

WORLD LEADERS

10. Who will be the leaders of the world ten years hence, what will they represent, and how will they come into power?

Note that every point has the loaded impact of that famous television quiz show that ended with a sixty-four-dollar question. Imagine the responsibility should any psychic undertake to answer questions like this. But I suppose that in the end the psychic is more likely to come up with the right answer than those remarkable experts connected with departments that are supposed to know all about war, poverty, crime, and fashion. Psychics really deserve a medal for patience, and every week I award myself one (because no one else remembers to do so). Of course no one, no matter how much ESP one has, can possibly answer all these questions. It is not possible to tune in that magic radar system to so many major and diverse aspects of life in the future. There is also in this type of questionnaire some danger that logic could lead to some educated guesses and so defeat the value of the questions. We should always remember that ESP seems to be at its best when it comes in dramatic flashes, often at illogical moments, and that it is still regarded—despite any teaching to develop it—as a spontaneous happening. However, concentration always helps, and meditation of a single question at a time can yield results. These results should be recorded as they appear and without any embroidering of them. Remember that the parapsychologist is seriously trying

1. impossible?

to probe the strange mechanism of the magic within you. *You know* it is there, but he exists to *prove* it!

My famous grandmother, who was no slouch in any matter relating to ESP, would have given one look at such a questionnaire and said, "My stars, this man wants me to go all ways to Sunday," one of her quaintly individual observations when she was startled. In the family we interpreted it as meaning everything must go in an orderly progression just as the week days proceed toward a Sunday in every week. Nothing could alter this progression, and that includes astrology and ESP. So, in order to reach any possible answer, meditation as well as concentration should precede any attempt to answer important questions like these. Too many parapsychologists send out questionnaires that put a very short-term limit on receiving an answer. No psychic should be stampeded into giving answers simply to suit a deadline for someone else.

With so much enthusiasm to investigate ESP now burgeoning throughout the world, today's parapsychologists are still caught up in the rush and tension of their own lives and do not realize that the "psychic thing" does not take to restrictions and limitations on time—it will manifest itself in its own time.

I teach my students that when they receive questionnaires (many of which are neither so exacting nor so well-thought-out as this one), if there are questions that can be answered logically by intellect alone, they should not waste time trying to answer by ESP. The magic within you is there to be used as a reserve system, first of all for problems in your own life; also, some people cannot tune in to the greater problems of the world either *physically* through reading papers or *psychically* through using ESP. Think of the radar system inside you as being like the reserve gas tank in an automobile. When you are running out of logic or gas, the reserve is that for you to tap.

I do not really mind receiving questionnaires because they can be a catalyst to my own sparks of ESP, but I

think in the early stages of study students not yet fully understanding ESP should not be exposed to them. If they are, then they should answer them with care and always after a period of meditation. They should not force themselves to answer every question. The more extroverted students are likely to be worried by questions and then have to return to the early lessons that aim to teach relaxation. Then they begin to see the vast subject on a more balanced level, with ESP being of use in everyday life rather than as a spectacular thing in which mammoth predictions make headlines, but always with a wary reporter alert to any possible mistakes than can be turned into derogation of the subject.

The questionnaire reproduced earlier was sent to me in the fall of 1969. Question 5, which referred to health, seemed to release something within me. I became conscious that brain transplants would be a possibility within the next ten years. I was struck with horror at the idea, but I wrote an answer to the parapsychologist exactly as I saw it. I had never heard of anyone attempting this and thought that such ideas were simply part of a new-style horror cycle in late-night TV movies that belong to a post-Frankenstein era that recognized the mind as man's most powerful asset.

I thought no more about this prediction for the very good reason that I am not a lover of horror movies, stories, or even psychic impressions. I suppose I rejected my flash of ESP after I had mailed the letter. Then, while in Florida early in 1971, I picked up a copy of the newspaper *Today*, dated January 1, 1971, and found a report in it that reminded me of my prediction about brain transplants.

At the Metropolitan General Hospital in Cleveland, neurosurgeon Robert J. White had transplanted—with success—more than one hundred brains in monkeys. Dr. White stated that it is now technically possible to transplant a human brain from one human to another. As the operation now exists, the spinal cord must be severed and the man would be left without power of

movement. It seems a model of understatement that these developments will provide some stunning problems, and not only to the neurosurgeons engaged in this dramatic but horrifying line of research. The nonscientific community will have to learn to live with the idea of organ transplants if surgeons have their way—and they will. Personally I am alarmed at the number of monkeys that will be sacrificed on this particular altar of science. I am completely *against* vivisection, and this news item did nothing to make me exhilarated at the start of another brave New Year.

The brain is the most wonderful organ of the mind and probably the best bit of working mechanism ever invented, but I suppose some surgeons think they can improve upon it. This remains to be seen as thousands of monkeys are hastened along the karmic path to reincarnation. If I had not made the prediction about brain transplants, I would not have read the article with so much interest or horror. In ten years I would love to be proved wrong, but even that would not save the life of one monkey. Research will go on along these lines until every known organ of the body can be transplanted.

I often have an emotional kickback from my own flashes of ESP, and this was one of the worst times. I thought I had grown used to dramatic flashes and could take the kickback because I lead a dramatic life myself and so expect drama to be part of my ESP flashes. The psychic has to learn to live with the mechanism within her and appreciate it as a shock-baffle. This is fine for everyday flashes, but in the realm of world events they are much harder to live with. When I had a flash of ESP during a radio show in Philadelphia in April, 1968, I blurted out that Senator Robert Kennedy would never make it as far as the Presidential election because he would be dead. The next few months were hard ones, for every time I looked in a paper, there was Robert Kennedy happily preparing for his campaign. I gave up reading the papers, but I could not escape news of Mr. Kennedy on the radio; increasingly, cold chills kept run-

ning down my spine. When the assassination happened, I was near the Ambassador Hotel in Los Angeles with my son Julian, who was one of the first photographers on the scene. People were screaming and crying, but I remember feeling nothing but a cessation of the chills and a tremendous tiredness. I wanted to be as emotional as anyone else, but there was nothing left. In a world of shocked, stricken people I began to appreciate what had come about since the flash of ESP. All my emotion and horror had been drained away between the time of my prediction and the actual happening.

This is only one example of how any psychic would willingly sacrifice her reputation as a prophet and willingly take all the insults the press would dole out when she was proved wrong. But ESP does not respect people or personages; it strikes *when* it will and, amazingly, it is all too often completely on target. The highly flamboyant newspaper headlines making predictions and naming people and places every week is not the goal students should set for themselves when trying to develop ESP. Again I emphasize it is at its best in everyday life when, perhaps, a busy mother is alerted that something is wrong with her child and goes into its bedroom in time to avert a minor catastrophe. Or when it alerts the students to the wonderment of all that nature holds, and when one sees one's self as a minor universe, a cog in the greater amazing wheel of the universe.

Going back to the questionnaire, a further spate of meditation brought some results on question 9, referring to geographical changes in the next ten years. I certainly foresee earth changes leaning toward the reappearance of Atlantis, the lost continent that probably knew the answers to all the mysteries we are today seeking to unravel. I see the island of Bimini in the Grand Bahamas chain as a keypoint for research on Atlantis. We shall see land masses rising here, and they will be a link with the old civilization on the Yucatan Peninsula. Another Temple of Turtles will be found



near Bimini that will have identical measurements to the Temple of the Turtles on Yucatan.

Since I sent off this prediction-answer to the parapsychologist in the fall of 1969, divers (who are likely to be able to achieve more by their work than scientists and pukka archaeologists) have already found a temple that links up with my psychic sense of it. There are photographs of this temple available, but at least three dedicated diving groups of which my own children are one, cannot at this date get the necessary permission to continue diving around Bimini. Excavation is necessary but cannot be done until government red tape is cut. Meanwhile anyone diving in these waters does so knowing his life is at stake because there are pirate groups who also guard the waters for reasons best known to themselves. But I am convinced Atlantis is not too many miles from Florida, where I am writing this book. Within the next ten years what now seems to be a fantastic psychic theory will be a reality, a discovery that will alert the world to the greatness and glory that was Atlantis, the continent where magic and philosophy produced a race that we would call supermen today but were actually human beings going about their daily lives fully aware of the magic of ESP within them.

Atlantis is not a theory but a fact, and psychics will contribute to its rediscovery when the time is right.

12 ESP as an Aid to Creativity

All inventors, artists, architects, and writers must have a highly developed sense of extrasensory perception, for they see something first as a dream, then apply talent to make it become a reality. We used to think that some inspired mythical Muse descended to give a flash of insight to those who were creative. This is a pretty thought but the reality must be that the brain waves of the individual tune in on another beam of ESP radar and receive what we call inspiration. Some people call it divine if the flash comes from the deity itself—in which case the deity must also be responsible for all the awful inventions and creations such as the atom bomb as well as the more aesthetic ones, such as we find in the art of da Vinci and Michelangelo. All too often we are prepared to give credit to a deity for all that is good and equal credit to the Devil for all that seems to be bad. I cannot believe in this discrimination, for I am able to see all creative inspiration coming from only one central source of energy that is neither God or the Devil. This will, in time, be explained in scientific terms as a storehouse of energy that some people, by reason of their advanced incarnations, can tune in more easily than others.

A writer who was far ahead in his scientific thinking as well as his writing was the late H. G. Wells, whom I

remember meeting when I was a child. I used to sit like a mouse as he expounded theories that I can only now completely understand by my own better perception of ESP. In 1914 scientists regarded uranium as something of a laboratory curiosity, but a character in Wells' novel *The World Set Free* sets forth in these words:

If at a word in one instant I could release the energy of the atoms in this bottle, it would blow us and everything about us into fragments. I could turn it into machinery that lights this city, it would keep Edinburgh brightly lit for a week.

The scientist-character was contemplating a bottle containing uranium. In 1914 it was against the most fantastic odds that Wells chose this little known substance as the agent through which man would ultimately unleash the power of the atom bomb. Note, too, that in a few words Wells makes this character aware of the destruction that such energy could produce as well as its possibility of being used for constructive purposes.

H. G. Wells was a remarkable man by any standards; a biologist, sociologist, historian, and writer—as well as a humanitarian. He is perhaps better understood today because so many of the predictions he made, using the novel as his vehicle for communication, came true. He pinpointed 1953 as the year when the atom would be used in private industry. Actually it was not done until 1958, but the premise that the atom could be used this way by man is more remarkable than the actual date. He also saw that the destructive powers of atomic blasts would precede the peaceful results that could also come from the use of atomic energy.

In 1908, in his novel *War in the Air*, Wells accurately described weapons and methods of fighting that actually came into use in World War I. He was writing this book only five years after those "madmen" (the Wright brothers) managed to stay in the air for fifty-nine seconds. Yet he was able to foresee the development of

aircraft as bombers capable of crossing the vast expanse of the Atlantic Ocean. He vividly described tank and trench warfare, also the effects of poison gas—which was used by the Germans as a surprise weapon in April 1915.

You can take your pick, and think these were either chance guesses or accurate predictions of the future. All too many great science-fiction writers seem to know what is going to happen in the future, and I doubt if we can call this chance. If it is not, then it can only be classified as psychic awareness of things to come. Also the quality of H. G. Wells himself must be taken into account. No one in his right senses can dub him a crank, for he was a giant in every sphere of life. His scientific writings are as important as his novels. He was neither a fanatic nor a crackpot, and he did not regard himself as having occult ability. Yet it came naturally to him to write in a way that was full of predictions. Only time had to elapse to prove how right he was—whether he wrote as a scientist about scientific matters or as a novelist about seemingly way-out things. His own statement that he was not an occultist simply relates to the fact that he was writing about what he saw in a *natural* way, although it appeared to be *supernatural* to others not so highly evolved as this remarkable man.

In 1896 he wrote *The Island of Dr. Moreau* in which not only his training in biology shows itself admirably. He also predicted in this book that organs could be transplanted. In every chapter this book breathes of the fact that the writer understands biology. But no one can quite account for *The Diamond Maker*, written in 1896. Here he described the manufacture of synthetic diamonds. Even more remarkable is *The Crystal Egg* written in 1899, in which he described interplanetary television, many years before image-transmitting electronic devices were recognized as even possible.

The sophisticated hardware that is launched into space to get a man to the moon has a special airlock in it, exactly as described by Wells in his 1901 book called

First Men On The Moon. Here he predicts that inhabitants of the earth would find ways to reach our planet's satellite. It is almost terrifying to realize today the accuracy with which Wells seemed to look into the future, the time in which we are living today. Fortunately he was a competent writer and always had a publisher waiting for his manuscripts, so we have a complete clairvoyant view into the future, written from his standpoint almost seventy years ago. In 1905 *The New Accelerator* was a new venture away from the subject of man and the universe, and journeys into the unknown areas of space. In this he described a chemical, which is a household word in the second half of the twentieth century, known as LSD. In his story, the drug is discovered by a character called Professor Gibberne, who insists that it throws all sorts of light on nervous psychology. It kicks the theory of vision into a perfectly new shape. This seems to be a precise description of the effects of LSD. Maybe there is a warning, too, in the end of the book, for the new drug destroys all who use it. Another accurate hit by the miraculous Mr. Wells.

Read the entire works of H. G. Wells and you have the history of today and amazing new inventions, our way of life and changing circumstances. As a sociologist, Wells was naturally interested in everything to do with the nature of man and predictions about political and social changes in his works. He foresaw Medicare, and long before the United Nations was born, he wrote a book that anticipated an integrated global civilization. He even made assaults on the Establishment although the word was not used then. An irate reader of the *Encyclopedia Britannica* wrote a letter to the editor saying that Wells "deliberately supplied rebellious youth with a formula whereby existing institutions are challenged and condemned." This letter is dated 1926, long before anyone had heard of hippies, flower-children, or protest marchers, when there was scarcely a whisper of the great bid that youth would make to take over the world.

A special kind of immortality came to a book by Wells

written in 1898, *War of the Worlds*. When, forty years later, the great film impresario and actor Orson Welles adapted the Wells story of an invasion from Mars for use on radio, the combination of the two was too much for a nervous world. When the radio version was broadcast, thousands of people took it as a special news broadcast, and unbelievable panic broke out in many cities in the United States! I have met many people who still talk about the horror they felt when they heard this broadcast. Wells seemed able to produce as much tension as that master of psychic chills, Alfred Hitchcock.

Not all Wells' predictions have yet come about, but in view of his record, I deliberately used the word *yet*. Officially the superrobots have not invaded the earth from Mars, although people who claim to have seen unidentified flying objects, commonly called U.F.O. phenomena, may not agree. The possibility of interplanetary warfare may only be a step away and can no longer be dismissed as the fantasy of science-fiction writers.

City planners are already considering the virtues of underground cities, although the idea was said to be absurd when Wells wrote about it.

The first, and to me perhaps the most startling, of Wells' books is *The Time Machine*, written in 1895, which envisioned a race of human beings capable of moving backward and forward in time. Already we have a new phrase creeping into our own language as people talk about "a time warp," and some movie directors and writers, all with a dash of ESP in them, encourage curiosity and interest in this state of affairs that all trance mediums know can exist. To move back into time and relive history is not uncommon to anyone like myself; dozens of other mediums can move forward in time as well. So we become a phenomenon ourselves simply by doing what we can do naturally, just as Wells became known as a phenomenon among writers when it was natural for him to be a prophetic writer.

All through his life, H. G. Wells was concerned about

Who can predict the future?

man and the possibility of crisis in which man had abused his environment to the point where man himself almost perished. *The Outlook of Homo Sapiens* was written in 1942 and *Mind at the End of its Tether* followed in 1945. These make grim reading today because we are on the periphery of the environmental crisis foreseen by Wells. These two books give a dramatic and macabre description of nature striking back at man, a study of a titanic nature pitting humanity against the nonhuman world. Somewhere a voice screams "ecology" in my ear as I write this. The sad thing is that men like H. G. Wells have been warning us about abusing our own environment, and we, eager to refute or ignore such things as predictions, have gone our merry way. I think it is a case of "merrily we go to hell" when the air we breathe is polluted, the water we drink is polluted, and the food we eat can bring us a state of real malnutrition. Extrasensory perception was alerting H. G. Wells to write of these things long before scientists became aware of them as a fact. How much more proof is needed that ESP does indeed exist? And we still waste our time proving something that has been around for a long time. At least the unseen forces seem to be on our side in an effort to save us from total devastation. However, all too few people listen to their "voices." Only time will tell if H. G. Wells' last prediction, made a year before his death in 1946, will be a bullseye or a miss:

He predicted the extinction of humanity.

It is such a sobering thought that we should begin to consider everything that would be able to save mankind from this, yet it is denied that ESP exists. It is forced to be the Cinderella of the sciences when it might be that those who can see into the future or move on astral planes could perhaps bring back a reprieve for mankind by finding a solution.

We seem to be trapped by a civilization that has accelerated many physical aspects of evolution but has forgotten that other vital part of man—his mind and his psyche. The man who warned us in our own century

was H. G. Wells. No prophet has ever been appreciated in his own land, and Wells was no exception. He was a gentle giant of a great literary age content to spell out the future as he saw it with the inward eye that is the secret of magic within all writers.

They tune in, turn on, and produce ESP—which turns the key in the lock to open up a wider horizon of the mind. Their dreams and visions are not always so dramatic as those of H. G. Wells, for it is the *reality* of ESP that is the basic cause for wonderment. This unknown intangible force is really a tangible element that we can often recognize—sometimes as prophecy, sometimes as genius, sometimes as an uplifting of spirits in the ordinariness of everyday life.

13 The Case for the Psychic Detectives

Most of us are familiar with those delightful slick detectives who appear from time to time in mystery stories. They range from the superdetective Sherlock Holmes to Hercules Poirot. They all work far better than the police, always solve every crime and show a great deal of extrasensory perception throughout the story. In the second half of the twentieth century we have a flesh and blood man who can put the entire lot of literary detectives into the kindergarten when he is called in on a case.

Gerard Croiset is a Dutch clairvoyant known as the Seer of Utrecht who has helped the police in Europe solve a number of baffling cases. He works with no clues other than a photograph of the victim, an ordnance map of the scene of the mystery, and his chief crime-busting weapon, the telephone. The police have respect for Croiset; he has aided them in over four hundred cases. The Dutch police in particular pay tribute to his extrasensory perception.

The case that started him off on his strange career of psychic detection occurred one December evening in 1946. A pretty twenty-one-year-old blonde girl was attacked and killed with a hammer while walking home. When Croiset arrived at the scene, the police watched skeptically as he picked up the hammer and squeezed

the handle. He concentrated for a few moments, then said,

"The man you are looking for is tall and dark, about thirty years old and has a somewhat deformed right ear. But this hammer does not belong to him. Its owner is a man of middle age whom the criminal often visits in a small white cottage near here. It is one of a group of three identical white cottages."

I have often heard people say that clairvoyants speak a mysterious language that is ambiguous. Well there was nothing ambiguous about this statement, and Croiset has since become famous for his clarity of language. For months the police hunted the attacker. Then one day they brought in a man of twenty-nine, tall and dark, for questioning on another charge. His swollen and scarred left ear caused detectives to question him about the hammer attack. Eventually he admitted the assault and said he had borrowed the hammer from a friend. The police checked and found that it belonged to a fifty-five-year-old man who lived in one of three white cottages on the edge of the town.

Gerard Croiset says quite emphatically that he does not possess supernatural powers and that in primitive times man had this ability to pick up scents but lost it with civilization. He has a profound disdain for skeptics and says, "I do not care whether they believe I have clairvoyant powers or not. I do not use it for commercial gain because I might lose it if I did. I charge nothing for my services."

He uses the maps and photos as a means of channeling his thoughts directly to the problem, and while the police are forced to follow a mass of clues many of which prove to be red herrings, Croiset can beam in directly on the scene of the mystery. Since 1946 he has had success after success and become world famous for his work. He has also been investigated at the University of Utrecht but like myself believes that the best results come from ESP being used in everyday life rather than in clinical, contrived conditions.

W. J. ...

A young Dutch police inspector recalled one of his cases that Croiset helped him to solve. A six-year-old boy was reported missing, and after a week the parents contacted Gerard Croiset, following the usual procedure of calling in a psychic when all other help seems to have been exploited. He sketched part of the canal, where he said the boy's body would be found, near a summer house by the side of the canal. He said there was a weathervane nearby, and close to that was a white cardboard box containing rubbish. The policeman found the spot, complete with summer house and weathervane. He was skeptical about finding the white cardboard box, but there it was, overgrown with grass. There was a red, green, and white bridge across a narrow part of the canal. Croiset said that the following Tuesday the boy's body would surface at the bridge at 8 A.M. He told the policeman it would be a waste of time dragging for the body. Despite this, the police dragged the whole stretch of the canal that weekend but found nothing. Then at 7:45 A.M. on Tuesday morning one of the police force saw the body coming to the surface of the canal, just under the bridge.

Whether one is a skeptic or not, these are *facts* that can be checked and verified. No wonder the police of Croiset's native land are impressed and he can afford to ignore unbelievers. There are many psychics like Croiset, such as Arthur Ford and Mrs. Ena Twigg, both of London, who are not so fortunate in having their local police so broadminded that they will not only use a clairvoyant but are also prepared to give credit where credit is due. Mr. Ford and Mrs. Twigg both figured prominently in the news when Bishop Pike disappeared in the Holy Land, but their accurate forecasts of the events leading to his death were vastly underplayed by the press in the United States. In this country the police do not mind using psychics, but it is always with a warning that the psychic must not let anyone know that she is being used. Not a word is ever said when the psychic

has been of aid to the police, even less when she is proved right.

I have had plenty of experience on this level myself and since all psychics give of their time and energy without charge, it seems rather ridiculous not to have at least a "thank you" from the authorities. There are far too many unsolved mysteries in the United States, and although no file is ever closed, all too many are moribund, bringing no relief to families who suffer from the disappearance of friends and relatives. I am not advocating that psychic methods of solving crimes could take the place of *thorough* police investigations—but I definitely believe that a team of psychics could extend these activities and help to reduce the number of unsolved frustrating mysteries. In many cases, such as murder, there is also a chance that an unapprehended murderer will strike again; this in itself should be a good enough reason to use both orthodox and unorthodox means. The psychic does not cost the local taxpayers anything and is probably more reliable than the clues of some of the more emotional-minded members of the public who are anxious to throw in their dime's worth. The police are bound to follow up even minute clues, and this certainly costs money.

We definitely need a central body of organized psychics to be called upon who have previously been investigated and screened so that they will have a record of reliability. Any means of helping the law mechanism reduce crime seems worthwhile, and the use of psychics whose work would be recorded could provide valuable in-the-field insight. Most psychics have tremendous feelings of wanting to help humanity, irrespective of class, creed, or color, and rarely go to the police for publicity reasons or to make money. All they ask is that a record be kept and credit given to extrasensory perception as a whole, not on an individual basis.

It is amazing that Sir Arthur Conan Doyle, when he invented his character of Sherlock Holmes, was already aware that the best detective he could create would be

one with psychic awareness. Agatha Christie, the creator of Hercule Poirot, made her detective into a more robust figure, more believable to people of today and much less effete than Sherlock Holmes. But the noble Hercule also uses intuition in his investigations. The skill with which Agatha Christie blends tangible clues with intangible qualities makes her novels great because they are completely believable.

I suppose it is one thing to have a psychic sleuth in a book and another walking around in real life, but both have a place in the world today. Like the sciencefiction writer Jules Verne, who foresaw man making a journey to the moon, the mystery writers themselves must have a touch of ESP in them; perhaps they are literary prophets whom the world is not yet ready to acknowledge. They lurk in waiting, typewriters at the ready, obviously entertaining the public but also subtly educating them in psychic matters. Today we respect Jules Verne for his accurate description of men going to the moon. He even set the scene for his travelers to go into space from Florida as they actually did in real life. Maybe this is a good omen for the future—the clean-cut characters of the psychic detective in the best-selling novels may project their image for the present-day psychics who are ready and willing to work in this exciting field to be given a chance.

No one can teach a psychic detective how to work; each will have his own way but not a method that can be reproduced time and time again by imitators. Croiset has found his focal point in photos and maps; others may have to handle something that the victim of tragic circumstances has worn. I do not think *how* the psychic works can ever be analyzed down to the bare bones. Maybe we have to be content with knowing that some intangible forces work from the magic within one to manifest themselves in tangible results.

Some of those thousands of open files might finally be able to be put away with the case marked *solved*. A policeman's best friend in the future may be the local

psychic. After all, graphology (the delineation of character from handwriting) is now accepted as evidence in the law courts of Germany and in some parts of the United States. The police have always seen fit to use decoys, spies, and narks in their investigations, but of course these people do not offer a challenge to the ego of the man in charge of the case. Maintaining the ego of the police and sheriff's officers is often just as important as upholding the law. I would think that some of those unsolved cases must be on the conscience of upholders of law and order and of society as a whole. They are certainly on the conscience of many psychics who would love to be able to cooperate with the police, although as human beings they are sensitive enough not to want to be rebuffed for trying to be good citizens by their extraordinary use of extrasensory perception.

14 Suggested Teaching Course for Developing ESP

1. Allow time for the students to get to know each other. The teacher should notice which groups seem most attracted to each other. This will be useful knowledge later on when they work in teams. Personally I ask for dates of birth to be given when students enroll and sometimes deliberately try to place together teams that are astrologically compatible. This sometimes involves breaking up two people who join together as friends, but experience has shown that people who are socially friendly do not always make the best pairs for experiments, such as matching up ESP cards. It is good to try these experiments both ways with teams who know each other socially and with those who are astrologically compatible. With a pair of young people who are in love, the rapport is excellent and a high number of hits will be recorded; but generally the highest number of hits, in my own experience, comes from those who are astrologically good for each other no matter whether they are personally friendly or not.

2. I always give a personal talk to the students as a group and impress on them that no magical wand can be waved to get results. Some people will respond, some more quickly than others, but this should not depress anyone. I also emphasize that clinical conditions do not always produce the best results. Many will have their

best psychic experiences in the course of their everyday life. I point out that for the period of the course all such experiences should be recorded even though they may sound strange to begin with. The date and time of any revelation should also be recorded and the statement, if it involves a prediction, should be signed by a witness. Such reports should be discussed in the classes from time to time and experiences pooled. Never rush a class. I refuse to state that I am giving a "one hour class" because on such occasions as a seance time should not be a governing factor.

3. I allow anyone to use the ouija board in the early lessons but under my rules and with supervision.

4. I encourage a few seances so that people can understand what it feels like to know that outside forces are around. I request that seances should not be indulged in at home or with people outside the classes during the period of the course. This can only be invoked under an honors system, of course, but generally people are truly interested in fulfilling the course under the controlled conditions. I encourage truth at all levels in each class and have frequently had people (especially young people) admit somewhat sheepishly that they have had a seance. I never become angry about things like this, but point out the value of keeping at all time accurate records with witnesses.

5. I allow a choice of teammates to begin with, then make my own decisions for further experiments.

6. At all times a record is kept by an assistant to the classes that is available to all students for study. It is advisable to offer duplicate copies for the students to retain after the course.

7. No student is ever pointed out to the class as an example, although it may evolve during discussions of experiences that some students obviously are having more psychic experiences than others.

8. A list of books for home reading should be supplied every week during the course. Not *all* books *must* be read, because we must note that some students will be

more interested in specific types of investigation either for their historical references or for the experiences of other psychics. Adequate time should be given for students to discuss books they have read. This should not be a mutual-admiration session, rather one in which questions can be asked about points on which the student is not clear. At first I answer all questions myself but always encourage the students to join in discussion.

9. Several guests should be introduced from time to time, generally people whose names are well known in the field of parapsychology. I do not invite controversial people to the courses because plenty of controversy can be found outside the group meetings. What I am to do is to equip students to know all the answers should they meet those who express their skepticism. By the tenth class, most students have found a new self-confidence and are well able to take care of themselves in arguments.

10. Preliminary lessons in yoga should be given either by the teacher or by someone else who is a teacher. Emphasis should be on the esoteric meanings of the various positions, and they should not be regarded merely as a new type of exercise. Students who are large in stature should also take the yoga classes and pay particular notice to the breathing exercises, for in yoga there are a few exercises that will suit each individual's needs. When conducting a course in ESP development, it should always be pointed out that yoga exercises are only a part of the course, just as reading is.

11. No competitive spirit should be encouraged. Those with more pronounced ESP will begin to show themselves in an early stage, and their services should be enlisted to help others.

12. At all times the teacher should be pleasantly but firmly in control of the class, open to hearing all views, but never allowing herself to have favorites. As the class progresses, she should retire more and more into the background until she is there in a purely advisory capacity and the students are capable of looking after

themselves. She should always remember that no experience related by a student is too slight, nothing too way-out, that nothing should astonish her or cause her to sit in judgment on any way of life that individual students may choose to lead. People's private lives are their own unless a person actively tries to hurt another member of the group. Gossip and scandal should be allowed no part in the course.

Glossary of Terms

Clairvoyance. Extransensory perception of objective events as distinguished from telepathic cognition of the mental activities of another person. This can also be a power attributed to persons in the mesmeric state by which the person (called "the clairvoyant") recognizes objects concealed by time, distance, or space. Through this power, the clairvoyant, having "clear sight" becomes aware of scenes, people, and places not seen by the human eye or recognized by the five senses.

Extrasensory Perception. Commonly known as ESP, this is the awareness of—or response to—an external event or influence not comprehended by means of the normal senses, i.e., usual five senses: sight, hearing, touch, taste, and smell.

Precognition. Cognition of a future event that could not be known by any retained inference, especially as a form of extrasensory perceptions.

PSI. This is a general term used to identify personal factors or processes that are nonphysical in nature, generally denoting the whole realm of psychic phenomena. *Psi* is the twenty third letter of the Greek alphabet. The *psifield* of energy is thought by many scientists to be a new physical field, analogous to the concept of the electromagnetic field. It is speculated that the electromagnetic field may be part of psi.

Parapsychology. The modern name for psychic research. Psychology is the branch of study dealing with the investigation of the psyche from the facts of consciousness plus the natural history of the mind. Parapsychology goes beyond this. *Para* is the Greek word for "beside." The parapsychologist investigates the nature of the mind beyond consciousness always keeping the psyche beside him in his researches.

Telepathy. Extrasensory perception of the mental activities of another person as distinguished from clairvoyant cognition of objective events, things, and people. It is a communication of feelings or impressions between persons, often at some distance from each other. This communication may be deliberate with two people—or more—consciously sending out brainwaves to be picked up by another, the two parties acting as transmitter and receiver. Telepathy involves the use of more than one mind in order to make its presence felt and has not always the spontaneous quality associated with extrasensory perception, which does not necessarily need psychic awareness of more than one person to perform.

Radar. This is a shortened word coined from *R*ADIO *D*etecting *A*nd *R*anging. It is an electronic device for determining the presence and location of an object by beaming radio-frequency signals that are reflected by the object and picked up by a receiving system. In psychic phenomena and extrasensory perception, the human being possesses the equivalent of this electronic device and is able to detect the presence or location of an object, person, or place. Further researches in ESP may prove that man has a perfect piece of radar equipment and that ESP is not a God-given gift but merely a special kind of metabolism that, because it is a form of energy within man himself, can react much the same as the electronic device. Like all modern equipment, man must learn to use it, keep it in condition, and interpret the signals it gives off so that he can discover the true nature of himself, his fellow men, and his environment.

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